Syn. 8. 54. 41

A simple,

and religious consultation of vs Herman by the grace of God Archebishop of Colone, and prince Electour. &c. by what meanes a Christian reformation, and founded in Gods worde, Of doctrine, administration of the deuine Sacramentes, of Ceremonies, and the hole cure of soules, and other ecclesiastical ministeries may be begon among men committed to our pastorall charge, vntil the Lorde graunt a better to be appointed either by a free, and Christian cõmaple, generall, or national, or elles by the states of the Empire of the natiõ of Germanie, gathered together in the holye Goste

C. 14. 77
Simpson.

¶ Imprinted in the yere of our Lorde. 1547. The .xxi. of October.

I. D.

LIB. ACAD. CANT.

1547.

Per hoc tempus Hermannus Colonien-
sis Archiepiscopus, cum nullâ ratione
a sententiâ invehendi in Saxoniæ ditiones
Lutheranæ sectæ, in suis Romani Pon-
tificis et Caroli Imperatoris Loco
moveretur, et ei Adolphus ex illustri
et antiquâ Schawenburgensium Comi-
tum familiâ subrogaretur.

Surij Commentario.
p. 424.

59;95

¶ We Herman by Gods grace archbishop of Colone, Archchaunceler in Italye of the holye Romayne Empire, And prynce Electour, Duke of Westphalia and Angaria administratour of Padebourne, wysheth to al them that shal reade, heare, and vnderstand this our boke, grace, peace, and blissfulnes from God our father through our Lorde, and onely saviour Jesus Christ.

IT is knowne to al men manifestly that our moste redoubted Emperour Charles, our moost gracious Lorde hath ryght diligently sought (according to his waies in many counsels with the prynces Electours, and other princes and states of the holye Romayne Empire in Germany, wherby these dangerous and pernicious dissecion, & altercatiō in holy religion myght be taken away, and a general and christian consent, and reformation of congregations myght be appointed and introduced through the whole nation of Germanye. But because the Emperours maiestie could not hitherto devyse and constitute this general and godly concorde, and reformatiō of churches, he, for a godly cause, and very christian purpose, entoyned, and commaunded, in the counsayle last assembled at

Rate spone, with the bishpop of Romes Legate, to al prelates, that among them selues and their dioceses, they shoulde begyne a christian correction of ecclesiastical matters which myght helpe to a comely and holsom administration of the congregations, and that they shoulde propoune the same to the congregation to be obserued, and maintain it with ernest diligence, and suche faythfulnes as becometh ecclesiastical persõs in thys matter, neither should haue any regarde of theim, whiche woulde hynder or stape thys godlye purpose, because he trusted that by this meane a mõre cõmodious way myght be made to the ordring & returning of churches, and that mens mindes might be prepared therfore to cõsent to a cõsultatiõ of religion. Besides this the states of our dominion haue earnestlye required of vs in manye conuocations that we would make a godly and christian reformation. And moreouer, in the last Conuocation at Bone, the Erls, Knightes, Gentilmen, and cities of our dominion: committed vnto vs, that after the sayd maner, we should procure a reformation of congregations to bee gathered together, and to bee pubblished, and propouned to the congregations committed vnto our charge, whiche they shoulde obserue. Wher-

fore

hereunto that we our selues by most certain arguments of God, do perceiue daily, howe grate nede of amẽdement our cõgregacions haue, because they be vtterly destitute of godlie, and lerned ministers, and therefore no sincere, and certayne doctrine is handled amõg our men, where as yet the same ought alwaies to be preched, and taught before old men, and younge. For we perceiue that of thys neglectinge of perfecte, and pure doctrine, horrible ignorance of God, pernitious superstition, vnbelefe, most greuous faultes and confusion of all good thinges folowe necessarely.

Therefore whan we perceyued that the saide thynges preuailed horribly it semed that we ought to make no longer delaie, but rather we thought vpon the emendation of these thinges, and consulted aboute the same earnestly, & cheifely in this our extreme olde age which surely warneth vs, that we must shortely come before the iudgement seate of Christ, where we knowe that we must giue an accompe of this office enioyned vnto vs. Wherefore that we myght first shewe oure selues obedient to our sauiour, and the Lord Christe the prynce of pastours, and to hys flocke, and secõdly acknowlege our supreme officer the emperour and finally seke the pre-

ser-

seruacion, and correction of religion among the people of Christe committed vnto oure charge, accordinge to the office of a bishoppe emoyned vnto vs, we haue applied our hole diligence hereunto, accordinge to our simplicitie, and the gifte, which the almightie hath graūted to vs, that we might finde out some meane to reforme ecclesiasticall doctrine beinge so necessarie in this greate perturbacion of thinges, which afterwarde we might propoune to our men wherein if we should not do our dutie, surely we shoulde stirre vp greater anger of God to warde vs, and all godlie men perceiue that vndoubted, and vnrecouerable destruction of soules wold folow thereof. Wherefore we nether woulde nor coulde delaie our purpose of a reformacion. Therefore we called to our cōsultation manie men, and those exercised men, and endued wyth the feare of God, and wyth spirituall wisdōe, and lerninge, with whom after that we had had longe communication, we considered al thinges faithfullī, and at the last we ordanied the forme, and preparation folowinge of restoringe ecclesiastical doctrine, and discipline amonge our men. And thought I be their vnworthye bishop, yet I was lawefullye made both archbishoppe, and curate of soules. And sette not furth this same forme,

and

and maner of a reformation as thought nothinge coulde be amēded, or chaunged in it, or as though other ought in anie wise to folowe it. Thorough the grace of God we acknowlege the weaknes of our faith, and the slendernes of our iudgemēt in these matters of so greate difficultie, cōcerning the heauenlie kingdome of our Lorde Jesu Christe, and our saluation. But because our dere Lord Jesus Christe praised his father and gaue hym thākes also for that, that he had hidden the misteries of the heauenlie kyngdome from the prudent and wise mē of this world, and had opened them to the simple, and despised and commaunded his holesome gospel to be preached without differēce to the lerned and vnlerned that they might attain euerlasting saluacion, and moreouer promised hys spirite, by whom we vnderstande, and receiue those thinges, whiche he hymselfe giueth vs in the gospel for our euerlastinge saluation, almanie as would seke the same in the name of his dere sonne our Lord Jesus Christ, as Christe hymselfe witnesseth, it shoulde not haue becomed vs, whiche profesle the name of Christe, & execute the office of a bishoppe (though we graūte we do not satisfy in both I meane in Christian life, and in the office of a bishoppe) to doubte of grace and gifte of

God and to distruste God our most merci-
full heauenlie father, as though he myght
not be moued with our praiers, and the god
lie praiers of oure men to gene vs mercifullie
his hollye spirite, wherebye we myght lerne
of his gospel to abourne our office enioyned
vnto him, and to dispose, and ordain that the pe
ple cõmitted to our charge be faithfullye and
diligentlye taught vnto godlie, and mete minis-
ters howe thorough true, and liuelie fayth
they shoulde acknowlege oure Lorde Jesus
Christ, and confesse him to be the onlye saui-
our and calle for his helpe in al troubles with
a verie trust and exercise them selues in such
worckes as in dede be good and fruteful, in
the holye sacramẽtes, and other ceremonies
of the church accordinge to Christes institu-
tion, that godlines maie daily encreale more
and more, and that al thinges which be con
trarie to Godes worde, all sinnes, and of-
fences that be crept in to the church of God
maye be abolished wherefore attributinge
nothinge ether to our wisdome, or to the wis
dome, and doctrine of other but only encou-
raged and trusting in ꝑ true grace, and sure
promise of God the father, and in the merite
and strenghth of our Lord Jesus Christ the
only hed, and bigilant pastour of hys con-
gregation, we haue determined to set furth

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accordynge to oure simplicite, these thynges thus gathered after diligent deliberacion, and correction, almuch as coulde be done in shorte tyme, and almuch as God helped vs wyth hys grace, for some reformacion of Christian discipline. ffor we graunte that it is our office to fede christes shepe, and faithfully to loke to the congregacions cõmitted vnto vs. And we cal God our creator to witnesse, whiche is euerlastinge truth, and knoweth the hertes, and seeth al thoughtes, that we in al this matter of reformation, seke neither our owne glorie, nor oure priuate commodite, but only haue respecte hereunto that the glorie of the almightie maye bee moofte largely set furth to the euerlastinge saluacion of oure men.

Therfore we beseech al christen men of what condicion soeuer thei be, which shal reade or heare this our preparation of a reformation (by our Lord Jesus Christ whose cause, matter, and busines is hãdled in this boke) if thei shal finde anie thinge in it that shal not seme to be agreable to goddes worde, and make to the true edificacion of fayth in Christe, whiche resteth in the augmentacion of goddes encrease, that they wil certifie vs thereof and gently teach vs out of the holie scripture We wyll take the same, by goddes grace

in good parte, and gladli embrace those thin
ges, that we shal perceiue to helpe to the re-
paration of the church, and we be readie to
do them more diligently, than it is set furth
in this boke, that nothinge wante to themel
sarie reformacion of the church. And contra-
rie wise we require of them, that if they shal
perceiue that the Lord hath mercifullp giue
vs to attain his meaninge, and wil, they wil
helpe vs wpth their beniuolence, and dili-
gence alsmuch as they maye, that these thin-
ges (as the holsome commaundementes of
oure maker, redemer, & iuge Jesus Christ)
maye be sette furth, chiefelp seing that they
vnder stand, that it becõmeth vs in nowyse
in those thinges, whiche we surelp knowe to
be enioyned and commaunded vnto vs bp
oure God, and sauiour out of hys worde to
differ anp lõger, either for the authorite and
power of anie men, or for the expectacion of
a councell generall, or nationall, the thinges
which perteine to the glorie of God, and of
his most dere sonne, and the saluation of the
people, but rather as commodiouslp as we
maye to propone the same to be obserued of
our men, and other, alsmuch as the almightie
will helpe vs with hys diuine grace, whiche
we wishe to al them, that seke the same trulp
thorough our Lord Jesus Christ. As we cõ-

mende

mende vnto them this our obedience such as it is in this our purpose, whiche we owe to the diuine maieste, with al our subiectes, and our office, desiringe the same children of god which with a sincere herte wilbe the amplification of Christes kingdom, to whome vndoubtedly our necessarie diligence though it be slender, shalbe acceptable, that they with their godlie praiers will diligentlye ayde in this our purpose, and ministerie, vs and our subiectes. Which thinge how acceptable it was vnto vs we desire to declare to euerie one, whan we shal be able.

Giuen at. Buschonie.

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Of Doctrine.

OVR sauiour Gods sonne Jesus Christ, which cam into this world to the intent to open that wonderful, and hyd wil of God concernyng the saluation of mankynd, after this sort spake to his disciples, and to all theim that are called to the ministery of his Gospel: As the father hath sente me, so I sende you. And in another place: Go into all the world, and preach the Gospel to euery creature, teachyng theim to kepe all thynges that I haue cõmaunded you. ffurther God eternal, the father of our Lord Jesu Christ, spake thus from heauen of hys sonne: Him heare ye. Wherefore, let vs constitute hym a Doctoure of authoritie, and iudge of all writinges. Peruse Cypriãs boke. ij. Epistle iij. And that Christ ought only to be heard, the father witnesseth also from heauen, saying: this is my sonne, in whom I am well pleased, heare hym. Wherfore, if Christ only oughte to be hearde, we must not looke, what any mã before vs hath thought good to bee doone, but what Christe spake dyd, whych is before all.

John. x. Marke the last Chap.

Mat. iii, xvii.

All preachynges ought to be taken out of the holie scriptures.

ffor asmuch as thã this doctrine of God the father, and of oure Lorde Jesus Christ is taught in no writinges, but in the writynges of the Prophetes, and the Apostles,

and seyng that there is none other doctrine wherin the wyll of God from the begyn-
nyng concernyng mannes saluation, is set
furth with more certayne and strong testi-
monies, Paule saiyng also that the churche
Ephe.ij is buylded therupon, it is ryght necessary,
that al the ministers of the Gospel read often, & ponder the hole deuine scripture, with
the feare of God, and exquisite diligence,
both that they them selues maye be better
learned, and also that they may instruct o-
thers of the euerlastyng wyl of God, of the
law of synne, of the wrath of God, of grace
and ryghteousnes promysed for Chryst the
mediatour, of lyfe euerlastyng, and payne
euerlasting, which the dispisers of the word
must nedes suffre.

This wysdome, as Paule witnesseth to
the Corinth. doth far excel al mans wisdom
For he saith: we speake the wisdom of God
in mistery, which is hid, whych God prede-
stinated before the worldes, vnto our glory
whyche none of the prynces of this worlde
hath knowne, but God hath opened it vnto
vs by his spirit. i. Corin. xi. Wherefore for-
asmuch as God hathe propounded vnto vs
this his holesome and heauenlye doctryne
onely in the writynges of the Prophetes, &
of the holy Apostles, and because we can-

not

not receiue the same certaine, and vndouted els where, al shepherdes & preachers ought to exercyse them selues diligently daye and nyght in these holy and deuyne bokes, that they may be apter to teach other. As the holy Gost requireth it in them by name, that they declare and shewe them selues approued to God, and such workemen of Christ, as nede not to be ashamed of their myniste-ry, and whych also may rightly deuide the word of truth, and teach other with fruite. ij. Timoth. ij. Item that they holde fast that faythful word, whych is accordyng to doc-trine that they may bee able to exhort thorough holsome doctrine, and to conuince the agaynsayers therof Titu. i.

In which deuine precept propouned to al teachers & ministers of congregations, the pastours, and preachers shall obserue diligently. ffyrst, that it is required of the, that in teachyng they hold fast the certayne, and faythful word, that is to say: to whych certayne, and vndouted fayth ought to be geuē. Wherof it foloweth, that thei must take nyght diligent hede, that they myngle none opinions of men, with their doctryne, and preachyng, but that they teache religiously and deliuer to the people the syncere worde of God, for this saiyng is euer true, Eue-

S. Cipzian to Pompeius a-gaynst Ste-phanes Epi-stle. It behoueth a bysshop not only to teach but al-so to learne. ffor he dothe better teache which dayely encreaseth, and profiteth in learnynge better thynges. Se. f. Augu. also, boke. v. of Baptis-me agaynste the Donatis-stes. Cha. xvi.

Ther be ma-

ry man is a lyar. Psalm. Cxvi. And Paule
saith. The natural man vnderstandeth not
those thynges that be of the spirite of God
for thei be folysshnes vnto hym, and he can-
not perceiue them. i. Cor. ij. After the same
sort sayth Esay. xl. All flesh is grasse, and al
the glory therof is as the flour of the felde,
the grasse wythereth, and the floure fadeth.
But the word of the lorde abideth for euer.
Seing then that men of theyr owne nature
be decepued, and can not of them selues vn-
derstande the doctrine of grace, and seinge
that theyr glorie or excellencie (by whiche
worde the prophete woulde chiefely signi-
fie mannes wysedome) falleth away lyke
a floure, howe can mannes reason, and wis-
dome, when it is not guyded and directed
by the spirite and worde of God, perceyue
and teache anie certentie, and truth, chiefely
concernyng diuine matters, and the restitu-
tion of man. And although al christian men
haue the spirite of God, whiche as he lea-
deth eche one into all truth, as muche as is
sufficient for his owne saluation, and for the
profitte of the congregation, so he hath wit-
nessed in man the gospell of Christe wyth
goodly bookes, and wrytynges, and doeth
euen vnto thys daye wytnesse, and preache
neuertheless flesh and bloude abyde in al,

man

men, be they neuer so holy, and spiritual, as longe as they lyue here, whiche flesh and bloude perceyue not the thynges that pertayne vnto God. The sense and vnderstandyng of the flesshe remayneth, whiche stryueth agaynst God. Wherfore in thys lyfe there neyther hath ben, nor is anie man endued wyth so great holines, or doctrine, but that it hath chaunced hym often to fall, and to be deceyued. Wherefore as Sayncte Augustine, so lykewyse other fathers and olde doctours allowed not all the writinges and sentences of them, whiche had taughte eyther before them, or in theyr tyme for thys cause, that those thynges came from men so excellent in godlines, and learnynge, but as farre as euerie man confirmed his doctrine, and sentence with the worde of God, and sure reasons. And they counted those onely reasons to be sure and certaine, which thei perceiued to be derined out of the word of God. Of which sort those be, with which S. Paule proueth that a woman muste couer hyr heade in the congregation, and kepe silence, and not teache men. i. the Corhinth. xi. and. xiiii. For the apostle cõfirmeth these thynges wyth thys reason namely because the worde of God testifieth that the womã is of the man, that she was made after the

Augustine. I can not denie nether ought to denie, that as in oure elders them selues, so there be manye thinges in so manie ryp workes, that may be blamed wyth ryghte iudgement, and no rashenes at all.

The same autour in the Epistle to saint Hierome.

Howe we muste iudge of the wrytynges of the fathers.

man, and firſt admitted the gyle of Satan. Item that ſhe oughte to be ſubiecte to hyr husbande.

Upon what foundation al godly doctrine ought to ſtand.

Wherfore al cõfirmations of godlie doctrine conſiſte in the onely teſtimonie of the ſcripture, vpon wiche ſcripture al that we either beleue or teache of God, and oure Chriſte oughte to be grounded. For thys ſcripture only ſetteth before vs the word of God vnmixte, and certayne (wherunto onely we ought to gyue credence in diuine matters) for it was not taught of mẽ, but of the holy goſte from heauen as .S. Petre wytneſſeth, ſayinge: knowe this firſt, that euerie prophetical ſcripture is not of priuate interpretation. For prophecie was not at anie tyme brought by the wyl of man, but the holy mẽ of God ſpake, being ſtirred of the holie goſte, ii. Petre. i.

Wherfore all doctrines of men in the cõgregation that are not grounded vpon the worde of God, taughte in the holy ſcriptures be vnprofitable, & pernicious, as Chriſt witneſſeth and Eſay. But the holye ſcripture is a certayne, and a holeſome doctrine vnto vs as Paul teacheth, wher as he ſaith Euerye ſcrypture enſpired from God, is profitable for doctrine, for reprouing, for inſtruction which is in ryghteouſnes, that the

Math. xv. Eſay. xxix.

man

man of God may be perfect, prepared vnto euery good worke. ij. Timo. iij.

Forasmuch as than this scripture prophetical and inspired from God, is profitable, and abundauntly sufficient for the perfecte knoweledge of true and holesome doctrine, that the men of God maye be instructed, and prepared to euery good worke and further that all errours, whiche be against religiō & godlines, may be disclosed, and confuted, all pastours, and preachers muste alwaye needes take theyr sermons and doctrine out of the holy scripture. Thei muste also take diligent hede, leste at anp tyme they mingle herewyth mannes doctrines, and interpretations, that haue not flowen out of thys pure fountayne of Gods worde. Wherefore that readers and preachers maye rpghtly instructe the people of Christe, out of these bokes of the holie goste, in all thynges that be profitable, and necessarie to knowe for saluation, it is needefull that they geue thē selues to the studie of the holie scriptures wyth moste earnest, and cōtinuall care. And that they maye do thys thynge with more fruite and attayne to the true vnderstandynge of the holy scripture, let them pray continually wyth Godly petitions that the holie gooste maye be increa-

That preachers ought to praie for encrease of the holigoste, & not to bewrapped in busynesses of thys lyfe.

ſed to them, whiche is the onely interpreter of the holy ſcripture. For the naturall man vnderſtandeth it not, as he alſo vnderſtandeth not other ſpirituall thynges, whiche thinge the Apoſtles teache vs ſufficiently wyth theyr owne exaꝛple, whiche, as we reade in the laſt of Luke did not vnderſtãde the ſcriptures, before that Chriſte opened theyr minde. The ſpirite thẽ before al thinges muſte be ſought for, and obtained with faythfull praper, the ſpirit I ſaye of vnderſtandyng the holy ſcripture a ryght both to the health, and profit of our ſelues, and alſo of other. Wherfore, it is nedeful that preachers wythdrawe them ſelues from carnal and worldly buſines, aſmuch as the neceſſitie of this preſent life wil ſuffre, & that they gene them ſelues throughly to all ſpirituall exerciſes, if they wyl both thẽ ſelues ryghtly vnderſtand godlines, and the holie ſcriptures, and alſo profitably adminiſtre and faythfully diſpence to the congregation of God, the doctrine of ſaluation, that euerye one of them teach mẽ committed vnto their charge aſwel the rude, as the quycke wpted, and learned the moſt holy Goſpel, and doctrine of godlines vnto theyr ſaluation. Item that they bryng to paſſe throughy that their miniſtery that euery man ſurely per-

cepue

ceiue the prophetical & euãgelical speech, and geue hede therunto with al diligẽce, as to a cãdel shining in a darke place, that they wa uer not like children, & be caried about with euery wynde of doctryne, but that folowing the truth in loue thei grow in him in al thinges, which is the head, namely Christ. ii. of Petre, i. Ephe. iiii.

Further, it is the office of pastours, and ministers of the word, that they exhorte thẽ that be ryghtlye instructed in the doctryne of godlines, and that they cal vpon them instantly, that they abyde in that knowne doctrine, beyng prepared and redy to suffre al thynges, rather than that they wyll depart from it, and that they testifie them selues to be the chyldren of God with good workes, and a christian lyfe. For our aduersarye the Deuyl neuer kepeth holy day, but walketh about lyke a roaryng Lion, seekyng whom he maye deuoure, as Peter witnesseth. And this he doth not onlye within, with fiery dartes of temptations, and fleshly intisementes agaynst the lawe of God, but also without with the persecutions, and assaultes of the myghtie, and further with hypocrisie, and a vayne shewe of false doctryne, as our daylye experience testifieth. Wherfore, Bishops and preachers must procure wyth al studye that they ryghte diligentlye warne, con-

How we needeful exhortations be.

i. of Petre, v. Chap.

fort

forte, and exhorte the weake in the fayth of Christ, that they labour to resist manfully the olde enemy euer endeuouryng himselfe to assaulte on euerye syde the flocke of the Lord, and to continue in the fayth, as S. Peter teacheth vs. i. Peter. v. And also Paul to the Ephesians. vi. Chapter.

But at what tyme and in what place such consolations and exhortations ought to be vsed, it can not be certainly prescribed. For it is not onely requisite opēly in pulpettes, but often at other tymes, & in other places, as occasiō suffreth & necessitie requireth. As S. Paule with greate grauitie admonisheth Timothe. I beseech the (sayeth he) before God, and the Lord Jesus Christ, which shal iudge the quicke, and the dead in his appearing and in his kingdom, preach the word, calle vpon them in tyme, out of tyme, reproue, rebuke, exhorte with al softnes, and doctrine The Apostle approueth the same thinge also with his owne exemple, in that last sermō, which he made at Miletes to the elders of the congregations. Youe knowe (saieth he) from the first daye that I entred in to Asia, after what sorte I was with you at al tymes, seruinge the Lorde God with al humblenes of minde, wyth many teares, and temptations, whiche chaūced vnto me

Exhortation to godlines, is euer nedeful.

ij. Timot. iiij.

thorowe

throw the conspiracie of the Jewes, howe I with drew no parte of those thinges that might be for your profith, but I shewed vn to you, and taughte you openly, and in euerie house, testifiynge both to the Jewes and to the Gretians that repētaunce, that is towards God, and that faith, that is toward our lorde Jesus. Take hede therfore to your selues, and to the hole flocke. Item, watch ye, remēbringe that by the space of .iii. peres I ceased not nyght nor daye with teares to warne euerie man. And in the first epistle to the Thess. the. ii. cha. You be wytnesses and you know, how we were affectioned towardes euerie one of you, as a father is towardes his Children, desiring you, confortinge and besechinge, that ye woulde walke worthely of God, whiche hath called you in to his kingdom and glorie. And it is necessary that such exhortatiōs be done gravely with a certaine Godly vehemencie of minde, and feruentnes that they may moue the people, and stere vp good affections in mennes myndes, wherby they maye labour to continew, and go forth in the way of the Lorde which thinge Paule signified by this sayinge that he maye be able to exhorte &c. It shal much further thys grauitie and vehemencie, if the preachers with the commande-

Let exhortatiō be vehemēt and ernest.

dementes of God shal diligently sette forth and declare the threates also, terrible exemples of Goddes wrath, that the people mai be fraied from sinninge. Item if they shall sette forth the mercie, and promises of God with notable exemples of Goddes helpe & deliueraunce that in like maner men maye be allured to trust more constantly in God and to loue hym, and so beinge inflamed with the zealle, and loue of God they may goe forth in al good worckes, and valiauntly suffre, & ouercome afflictions for the glorie of the Lorde. The feeders thā and preachers, that wil faythfully serue theyr vocation must necessarely not only be furnished to exhort the sorowful, and to comforte the weake, but also they muste be readie, and haue a burninig zeale theruuto. ffor the obtaininge of both whyche thinges as they haue neede of continual readinge, and studying of the scripture so they haue neede of continual prayer, and all other spirituall exercises, and therfore also of great werines, lest by anie meane they be entangled in the busynesses of thys lyfe, and carnall cares.

Howe errours and deprauations of Gods worde must be refuted.

Thirdly it is required of feeders, & curates of Chaistes people that they be able also to confute the agaynsayers, and aduersaries wyth euident, and effectuall testimonies of

the

the scripture. For Satan is busiest in this
poynte that he maye corrupte the perfecte
and sincere doctrine, rapsyng vp sundry he-
resies, that the fayeth of Christe being sha-
ken, and at the laste abolished, he maye sta-
blishe, and mayntayne his owne tirannie.
Hereof it commeth, that as we haue redde
that in the tyme of the Apostles, and Mar-
tyres longe sithens it happened, and at al o-
ther tymes when the pure doctrine of God
hath bene sincerely preached, so in oure time
also newe heretikes springe dayly, whiche
labour, and establishe their wicked doctrine
with depraued testimonies of the scriptures
as. S. Petre wryteth, that such men euen in his tyme beganne to wrest the writinges of S. Paule that he hearde to vnderstande, as the other scriptures vnto theyr owne destru ction. Neither is it mervayle that Satā wor keth this thynge in his ministers, I meane that he laboureth to corrupt, and ouerthrow the doctrine of godlines (whiche is taughte in the scripture onely) by the testimonies of the scripture it selfe, but the same being de-praued and corrupted. For wyth this arte he durste assayle the Lorde Christe, when in the holie Citie Hierusalem, he sette him vp-on the pinacle of the temple, and sayed vn-to him, if thou be the sonne of God cast thy

i. of Petre the last Chap.

selfe

selfe downe. For it is wrytten, he hath geue cõmaundement to his angelles concerninge the, they shal beare the in theyr handes, leste perchaunce thou shouldest hurte thy fote at a stone. Psal. xci.

Math. iiii.

Wherfore let the faythfull ministers of Christe knowe that the more sincerely they preach the true word of God, with so much the greater diligence, and laboure shal Satan lay in awaite for them, and theyr flocke and shall endeuoure him selfe by reason of the simplicitie of the comen people, & weakenes of theyr iudgement, to begyle thẽ wyth depraued scriptures. For when he seeth that men wyll admitte no authoritie, but the authoritie of the scripture, he also layeth nothynge more to theyr charge then scripture, that he maye more cõmodiously creepe into them that be accustomed to heare the scripture onely, and thrust in his lyes more easely, that the pastours, and ministers of the cõgregation may disclose this gyle of Satan, and stoppe the mouthes of Sophisters his ministers, and eyther preserue or cal againe the flocke cõmitted vnto them from wycked errours, they must watche, and labour with singuler diligence, and care in this behalfe. For as the Apostle sayeth, there be many vntreatable, and vayne iangelers, begylers

of

of myndes, which ouerthrow whole houses teachynge thynges that ought not to be taughte for fylthy gayne, whose mouthes muste be stopped. Tite. i.

But that such may be more cõmodiously and groundly conuinced, and cõfuted, these rules chiefely, are to be obserued. ffyrste that the articles of oure fayth be confirmed wyth sure, and euident testimonies of the scripture. The seconde rule is, that the wordes in sentences and testimonies, which are alledged in disputation, be compared together, after the proper sense of the scripture wythout sophistrie, and that throw suche conferryng the true sẽtence of the holie gost may be drawen forth, concerning anie question of religion.

Rules to reproue, and cõfute heretikes

The thyrde rule is that darke sentences be declared with other places that are plain open, and pertaining to the controuersie. As when Arrius denied that the sonne of God sprange out of the substaunce of the father, and that he was god by nature, he corrupted the true sentence of thys saiyng. And God was the worde. ffor he saied, that thys vocable God in this place did not signifie god which by nature, & almightines is God but some excellent creature passinge all other in maiestie, & dignitee. This false interpretation

An exãple of the disputation against Arrius

John. i.

on

holy goste by the apostle Paule hath layed vpon all bishoppes, and ministers of cõgregations, when he sayeth thus: A bishoppe muste holde faste the faythfull worde, that he maye be able to exhorte, and confute the agaynsayers. Of which prouince, and burthen we wyll al pastours, and preachers to be admonished, that they maye buselye exercise them selues, day and night in the studie of the holy scriptures, and so that they may vse their ministerie wyth ample fruite, and therfore that they wythdrawe them selues not onely from worldely intisementes, and carnall concupiscences, but also from al occupations, and businesses of the worlde, as muche as the vse of thys present lyfe wyll suffre, that they maye all togyther applye so harde, and diuine a ministerie, and execute theyr office wyth al diligence. And yet this labour ought not to greue them, which the religion of theyr office requireth, seinge that otherwise it is the parte of euerie Christian mã to cõsume the whole course of hys lyfe in the study of Goddes worde. For we can not entre in to the kingdom of God, except we be borne agayne. As for this regeneration it cõsisteth not of mortal seede, but of immortal seede, and euerlastinge, that is to say of the worde of God that liueth, and

abideth

1. Petri. i.
1. Petri. ij.

abideth for euer, as Petre witnesseth. Moreouer whan we are so borne agayne, and renued we haue neede of spirituall meat also which like wise is the worde of God, where vnto S. Petre alloureth vs, saiynge, Louette that reasonable milke not of the bodye, but of the mind, which knoweth no gile newly borne childrē, that ye may growe thorough it. Finally whan we growe forth, being fed vp, and nourysshed by the worde of God Satā ceaseth not to assaut vs, and to resist, hym we haue neede of spiritual weapons and armour out of the worde of God, as, Paule witnesseth, saiynge: The swerde of the spirite, is the worde of god. Ephe. vi.

Seinge than the beginninge, the middle and the ende of oure newe lyfe, that is to say regeneration in to the saide lyfe, the encrease of it. and victorie agaynst Satan, consisteth of the worde of God, the feeders of congregations maye easely see, in to what daunger of Goddes wrath they runne if anie be not partakers of this regeneration thorough their negligence, or if they that be borne agayne of the spirite wante the feedinge of goddes worde, and the cherishinge of holesome doctrine, of exhortation, or if they falle from the lyfe, and communion of Christe beinge refused thorough the

false doctrines of men wherefore they that haue this office must euer with al diligence continue in readinge, doctrine, praier, and other exercises spiritual that they maie saie with that faythful seruaunte, Lorde thou deliueredest to me ten talētes, and lo I haue gained other ten. And that they maie heare agayne wel done faythful seruaunte, thou wast faithful ouer fewe thinges, I wil sette the ouer manie Entre in to the ioye of thy Lorde. Wherfore that feeders, and al ministers of congregations may the better vnderstande and handle the holye scripture, we wil opē vnto thē a certaine way, and we wyll declare in order the more notable places of the Christiane doctrine, not that we would haue them to tary in these places, but because we desire to haue them brought by these more easelie to the holy scripture it selfe, out of which afterward they may be instructed more fully, and perfectly.

¶ That some leason out of the holie scripture muste be set forth to the people before the sermō, and that the same muste be declared to them.

FIrste we wyll that the pastours take all theyr sermons that they make to the people out of some leason of the holie scripture, whiche at the begynnynge of the sermon they shall recite wyth singuler reuerence, & grauitie. As we know that the olde holy fathers vsed it euen from the tyme of the Apostles. Which thing also was obserued in the synnagoges of the Jewes, as it appeareth by that, that we reade of the Lord. Luk. iiii. & of the synnagog Act. xiii. into the whiche Paule, and Barnabas entred vppon the Sabbath at Antioche of Pisidia. Wherfore in olde tyme euerie congregation had peculiar readers whiche red the bokes of the holie scripture to the people out of the pulpette. But this custome being abolished amonge other fautes of ecclesiasticall administration, and in thys scarsnes of ministers of the worde, by reason wherof peculiar readers cā not be appointed in euerie congregation, we will that the pastours, and preachers execute the pr offyce, and religiously to reade to the people afore hande

those

those thinges, wherof they wyl speake, that so thei may the more accustome them selues to heare the worde of God, and that they maye be more fullly enstructed of their salnation. It shall healpe also the pastours thē selues to make, and finishe their sermons with better ordre, if they shal folow the prescripte of the leason preposed, and keepe thē selues wythin the bandes therof. And they shall measure these leasons after the measure of those lessons that are accustomablye recited in Masses. So the people maye more easily remēbre the thynges that shall be redde, and the preachers also maye more comodiously declare them. For they must diligently auoyd this faute that some haue, that they tarie not vpon one or two wordes of the premised leason, lettyng the reste passe vntouched, or fall quite to other matters, then were redde. Oure fayth must leane vpon the pure, and onelie worde of God, wherefore that worde must be hearde and vnderstanded of euerie person. Wherfore it shalbe conuenient to reade out of the holie scripture, and declare so muche as by likelihode the people may percepue and retayne to the edification of fayth.

¶ That al sermons must be made to set forth and magnifie Christ the Lorde.

For

In all Sermons

FOrasmuch as Christ our Lorde is the ende of the lawe, and Moses, the psalmes, and the prophetes doe testifi, and preach of hym that he is the onelp sauiour of the chosen people, in whom whosoeuer shal beleue, shal receyue forgyuenes of sinnes thorowe his name: all pastours must directe & ordre theyr sermons to this marcke that they beare and declare witnesse of thys Christe. For so he himselfe commaundid the apostles, a litle before his ascention into heauen, whan he instituted the holie ministerye of preaching, you shalbe witnesses vnto me at Hierusalē and in all Jurie, and Samary vnto the vttermost endes of the earth. Here of it cometh that S. Paule wryteth of hym selfe, I iudged not myselfe to knowe anye thinge among you sauinge Jesus Christe, and him crucified. And he had a good cause to saye so. For as he wrate to the Coloss. al thinges were created by him that be in heauen and in erth, visible, and inuisible, whether they be thrones, dominations principates or powers. All thynges were made by him and in him, and he is before al thinges & al thinges cōsist thorough is him. Heis the head of the body of the church, which is the begining the first begottē of the deade, that he may be the chief in al thinges, for it hath

Rom. x
Luke the last.
Actes. x.

Al christian doctrine is a testimonie of Christ the sauiour.
Actes. i.
i. Cor. ij.

pleased the father that all fulnes shoulde dwelle in him, and thorough hym to reconcile al thinges towardes hymselfe, the thinges that be ether in heaven, or in erth being pacified by the bloud of his crosse thorough the same perso. Johanne witnesseth the same thinges in the begininge of his gospel, and epistle. And the Lorde of hym selfe Johan. v. iii. xii. xvii. and in manye other places.

Therefor Christe hym selfe comprehended the summe of the whole scripture in this sentence, repentaunce, and remission of synnes must be preched in the name of Christ. wherfore let the faythful ministers of congregations alwayes magnifie the name of oure Lorde Jesus Christe, testifiynge, that thys only sonne of God, the true God and man is he, by whome al thinges were made, be gouerned, repared and renued, which also ruleth al thinges with the worde of his power, whyche gatherith together the scattered chyldren of God, and straying sheepe and gyueth repentaunce, and remission of sinnes. For there is none other name vnder heauen gyuen to men, wherein they shalbe saued, the power of all flesshe is gyuen to him, that he maie gyue euerlastinge lyfe to al thē that the father hath gyuen hym. He is that good shepeherde that giueth his life for

Luke the last.

Ephe. i.

Deuu. i.
John. x.

Act. v.
Act. iiii.
John. xvii.
John. x.

for his sheepe, that he maye gyue them eternal lyfe, which so defendeth, and keepeth his sheepe, that noman can take them out of his hande. These and suche lyke testimonies of Christe must be often, and diligintlye beatē into the people in sermons.

¶ The article of the trinitie.

ALthough mannes reason vnderstandeth not the nature of God, yet God hath opened hym selfe in the worde, and in his sonne, that we maye knowe him asmuch as he hath reuelated him selfe, and calle vpon him. After whiche sorte whan we calle vpon God the father, there is a greate difference betwene our inuocation, and the inuocation of all other people, and nations and this difference cōsisteth cheifelye in .ij. pointes. One is that, inuocation thus ordered, is derected to the true, and natural God. Thother is, that our inuocation so vsed must needes please God and not be voyde, and frustrate.

Wherfore the preachers must teach out of the holy scripture of the true, and almightie God, the father, the onely begotten sonne, and the holie goste, that they be one God of the same deuine nature, and power, but yet

Thre persōs but one substaunce.

three distincted persoñes. And that thys one God made, and mayntaneth all thynges. Further that the sonne of God by the vnspeakeable purpose and vnmeasurable mercie of God, dyd put on mannes nature that he might be a sacrifice, and a raunsome for vs, and that these two natures, that is to saye, mannes nature, and Goddes is one, and vndiuided persoñe Jesus Christe.

Two natures vnited in Christ.

Howbe it these two natures be so knytte in Christe, that they be not confounded, or mixte, but eche hath by it selfe his owne substaunce, and proprietie. As all these thynges are well knowen out of the worde of God administred by the Apostles, and Prophetes, and be declared in sundry confessions of the holie fathers agaynste sundrie heresies, in the crede made in the counsel of Nice, and in the crede of Athanasius. Item in the agreable decrees and confessions of the olde, and hery holy counselles, as Nicene, Cõstãtinopolitane, Ephesine, Calchedonẽse, & cõstãtinopolitane againe: Further by the wrytinges of the fathers cõsẽting herunto, whiche taught earnestly for the worde of God, as by the bokes of Athanasius, Basilius, Nazianzenus, and Augustine it appeareth.

Wherfore the sentence, and doctrine of thys article muste be diligently propouned to the people, and commended, and defen-

ded, that the true knowledged of God may be maynteyned, and that we maye retayne a difference betwene the inuocation of christian men, and other nations, whiche is verye necessarye, namely that thou mayste call vpon thys true God the father of Jesus Christe, together wyth his sonne Jesus Christe, and the holie gooste, whiche hath reuealed hym selfe in the sonne, for whose sake he wyll be mercifull, and wyll geue the holie gooste to them that thus call vpon hym in fayeth, whiche also stireth vp in the hertes of men, the true knowledge of God, feare, fayeth, and other motions of newe lyfe. For thoughe the excellente Philosophers among the heathē, the Jewes and the Mahometistes do glorye that they worshyppe not ymages and Idolles, but the eternal God maker of heauē and earth, of mē and of all other thinges, neuertheles seinge that they wil not acknowledge thys God whiche hath opened him selfe in his word by his sonne our Lorde Jesus Christ, they do not worship and call vpon the true God, but they worshippe the vayne imaginations of their owne hertes, und handes. Neither can they persuade them selues that God is mercifull vnto them, and heareth them, because they refuse the Gospell and the onelye mediatoure. And therfore

The difference betwene the inocation of Christians and other nations.

their inuocation can in no wyse be directed to the true God the father of our Lorde and sauiour Jesus Christ, but these men imagin to thē selues. A peculiar God, whiche is not the father of oure mediatour Jesus Christe, and therfore is not the true God, for whiche cause they can not persuade them sellues, that theyr prayers be harde. Their inuocation then hāgeth and abideth in the vayne deuices of theyr owne reason, in images and Idoles stāding before thē, and they remaine verie straūgers, and abominable to the true God, bicause they lyue without Christ and the worde of God, as Christ sayeth, he that honoureth not the sonne, honoureth not the father. And Paule to the Roma. v. thorowe Christe we haue entraunce vnto the father.

How the holy Trinitie was reueiled to John Baptiste at the baptisme of Christ.

Thus God also reueiled hym selfe to John the sonne of Zacharie, that he afterwarde mighte instructe the churche, of true knowledge and right inuocation, for in thys sorte God eternall the father witnesseth his sōne. Thys is my beloued sonne in whom I am wel pleased, the sonne hym selfe standeth at baptisme, the holie goste cōmeth downe opē ly vpon him, to testifie that the holie goost should be genen both to Christ and to his cōgregation. Wherfore thre personnes appeared in thys place. This appering thē ought

to

to be wel considered of euerie christen man, whiche chaunced not for Jhon his sake onely, but for the whole congregation his sake, that the same might offre praiers to the only eternall and almightie God the father of our Lorde Jesus Christ, which made al thinges with the eternal sõne and the holy goste. And whiche also wyl heare the churche, gouerne and sanctifie it wyth his holy spirite for Christe the mediatoure his sake.

The wordes of Baptisme signifie the same thinge, wheras it is saied. I baptise the in the name of the father, and of the sonne, and of the holie goste. For here be three personnes numbred, of one equall power, and diuitie, to whõ alone the whole cause of our saluatiõ is ascribed, for thys is the meaning of the wordes. I baptise the, that is to saye, I testifie by thys token of dipping or sprinkynge, that thy synnes be forgeuen the, and that thou art receyued into the grace of the eternall and the true God the father of Jesus Christ, and that for this his sõnes sake. Item that the holie gooste shal worke in the effectuouslie. Surely thys is an highe doctrine, and aboue mannes wysedome of the nature, wyl, and efficacie of God towardes vs, whiche maketh a difference betwene vs and al heythen, comprehending most ample promi-

A declaration of the wordes of baptisme.

promises as we wyll declare herafter, of whiche promises it is very requisite that the people be admonished as often as the texte of the scripture requireth it, that the congregation maye be well instructed of the one and singuler diuine substaunce and of the there personnes. For this article muste be obserued of al mē and exercised in our daylp inuocation. And our inuocation muste be discerned frō the inuocation of the heathen, the Jewes and the mahometistes, that we do beleue that God certaynly heareth vs, if in oure praper we apprehende the mediatour, wherof no heathen, Jewe, no mahometist can certifie hym selfe. For thus we must pray, Almightie and eternal god the father of oure Lorde Jesus Christ which with thy onelp begotten sonne and the holp goste madest al thinges, and preseruest the same, haue mercie on me for thy sonnes Jesus Christe, whiche for our sakes was made a sacrifice. Kindle my minde with thy lighte, and gouerne me with thy holp spirite, whiche thou haste promised vs for thy sōnes sake. Thus in our praier we must euer cōprehēd Christ the mediatour, as the church hath vsed in cal lets frō the beginning, adding these wordes in thende, thorow Christ our Lorde. Moreouer this is a true inuocation y acceptable

A fourme of christen praper.

A fourme of calling vpon Christ.

to God. O Lorde Jesu Christe the sonne of God heare me, loke vpō me, & pitie me, and geue me thy holy spirite, and eternal lyfe. Thus we reade that S. Stephan. Act. viij. called vpō Christ, Lorde Jesu receiue my spirite. Such prayer attributeth vnto Christ the glorie of diuinitie, for that, that God hath reueiled him selfe in hym, and worketh together with hym, as we reade Jo. v. what so euer the father worketh, the same doeth the sonne also. And in the. xiiij. He that seeth me seeth the father. I am in the father, and the father is in me. This is the sentence of such an inuocation, Lorde Jesu Christe sōne of God healpe me, geue me thy holy spirite which together cōfesseth the father, the sōne whiche is mediatoure and the holy goost. Wherefore this article of the diuine substance and of the thre persons must be learned and exercised in daily prayers.

But forasmuch as this sincere doctrine of true and godly inuocatiō, is horribly darkened thorow that abominable wickednesse, and madnes vpon Idols, whiche is cōmitted in calling vpō dead men, & their images & bones, wherunto they haue boūd not only diuine power, but also a certen peculiar strēgth and efficacie of saintes, wherās yet it is euidēt that we must assigne the power & working of god, to nothing, in which god

Against the inuocation of dead saintes and images.

him selfe hath not expressedly witnessed in his worde, that he wyl geue the same, but it is playne that deade mē helpe nobody. Nor worke in vooles, for these causes I saye the people muste be called backe from suche vodolotrye vnto the true and religiouse inuocation of God as to a moste godlye worke and principall worshyppping of God wherin we chiefely learne and feele which is the true fayth, yea this is the onlye worke wher by the true people of God may be moste discerned from the vngodly.

Of the creation and gouernaunce of al thinges.

Our hole saluatiō and euerlasting lyfe consisteth herin, that we truly knowe God in oure Lorde Jesus Christe that is to saye, with a sure and lyuely fayth. In thys knowledge the chiefest poynt is to knowe, that it is God which made all thinges and preserueth and gouerneth the same alone. wherfore the preachers shall studye to declare to the people wyth singuler dylygence, and to beate into their heades those places of the scripture that teach and testifie of the eternal substance of God, of his power, knowledge, goodnesse, and sweetitie, for wythout this knowledge

and fayth we can neuer truely and effectuously, fele our sinnes muchlesse repent and amende our selues, neyther shal the law alone driue vs therunto, for what shal eyther his preceptes or threates moue or feare vs, of whose power bountuousnes or severitie as yet we knowe or fele nothinge substantially and effectuosely, wherfore he that wil comme to God muste necessarily knowe afore hande and beleue that it is God which made, preserueth and iudgeth all men, and largelye rewardeth them that loue him. Verye many bolste them selues to knowe God but in that, that thei studi not to frame their life according to the wil of god dispising the worde of God they beare sufficiente witnes of thē selfe to the cōtrary, namely that they say in their hertes, there is no God though they confesse the same before men.

It is therfore ryght necessarye, that preachers often tymes and with great diligence do propounde and beate in to their eares the common place of creation preseruacion and gouernaūce of all thynges. And in the article of the creation of thynges the pastours shal diligently teach that, that Lorde whiche deliuered the ten commaundementes, the whole holy scripture and the gospell it selfe: is the only true God and ma-

ker of thinges, whiche of no thinge created heauen, earth the sea, and whatsoeuer is conteined in thē: your selues also, and alone preserueth the same throughe his power, and hath partly made the other creatures subiecte vnto vs beinge created to his ymage appoyntynge them to a profitable vse, and partly ordeyned them to the ministerye of the healthe both of the bodye and soule.

Wherfore the preachers shal often allege, saythfully declare and printe in the mindes of theyr herers those places of the scripture that teache that God made vs and al other thinges of no thinge, and that we were fashoned after the ymage of god, finally that inferiour creatures be subiecte vnto oure rule by Goddes ordinance, and that the superiour creatures be appoynted to procure oure healthe, that the same herers maye dayly lerne more and more, the almightines and goodnes of Goddes maiestie, and that in them selues and in all other thinges that they handle in whyche they be occupyed, whyther they beholde, here, or by any meanes do exercise, they knowe hym, haue him in reuerēce, prayse him & cal vpon him. And that therby they may trust more fully in the almightines & goodnes of God, and more cherefully obey his cōmaūdementes and al

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feare his wrathe the more, and that they
nape vse all thinges whiche they do vse in
his lyfe as the moste holy creatures and
iftes of God and our sauiour, wyth more
olynes daply and thankfulnes, and larger
ber alptie towardes theyr neighbours.

Ffor this cause, the prophets in the prap
s of God do so magnifie and sette before
ur eyes with moste elegant descripcions,
e principal and notablest workes of God
the vniuersall nature of thynges, as the
eauens, the sonne, the moone, the sterres, the
owdes, the wyndes, mystes, rayne, dewe,
owe, froste, thunder, lyghtynge, moun-
ynes, valleys, fildes, contreys, medowes,
inges, riuers, standinge waters, sondry
ees and herbes, the pryncypall kyndes of
eastes both tame and wylde, men, and o-
er innumerable workes of God. Ffor
hiche many psalmes doe greatly magni-
e the glory of God, as psal. xix. xcv. Ciiii.
xxvi. Cxlv. Cxlvii. Cxlviii. Job doeth
e same thinge from the xxxviii. Chapiter
thende of his booke. And Esay in the. xl.
apter vnto thende of hys boke. Lyke pla-
s ye shal finde in other canonicall bookes
erp where. This contemplacio of the no-
ble workes of God and admiracion of the
uine maieste was the cause why Christe

Why the holy scripture often proponeth vnto vs the meruelous workes of God.

the Lorde hym selfe, and other saynctes lyfted vp theyr eyes, and handes to heauē whē they praye. And in the fourme of prayinge the Lorde taught vs to saye. Oure father whiche arte in heauen, for when we behold wyth oure eyes and myndes those moofte excellent and wonderfull workes of God, the heauens, the sonne, the moone, the sterres, and other celestial workes: a religiouse consideration, admiration, and worshippyng of Goddes maiestie muste needes be stirred vp in vs, and growe meruaylouslye and be confirmed, excepte we be Godles al togyther. And a religiouse, and attentyue contemplation of the rest of Goddes workes in the myndes of the Godlye, worketh the selfe same thynge.

Wherfore the preachers shal often recite, and declare in their sermons wyth great diligencie suche places of the scripture touchyng the creation and workes of God, and therwith exhorte men that they accustome them selues with asmuch diligencie as they may, that, as often, as they beholde them selues, or other men, the heauens, the earth, the waters, and thynges contepned therein, as oftē as they vse, and take fruition of the same, they cal to remembraunce, and consydre religiously with them selues, that those

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he the woꝛkes, and gyftes of God our ma-
ker and father, and that they were made of
him and set beꝛoꝛe ꝺs foꝛ this purpose, that
in them we shoulde acknowledge God him
selfe, and oure father, and his almightines,
his euerlasting wisedome, and goodnes in
Christ the sauiour, that we shoulde cal vpō
him, and magnifie him. And herein let them
labour to cal to theyꝛ mynꝺes, and conside-
ration, that there is none other God the ma
ker and preseruer of al thinges, then the fa-
ther of our Loꝛde Jesus Christ, which gaue
hys his sonne vnto ꝺs, and wyth hym all
thinges pertaynynge to the vse, and salua-
tion both of bodie, and soule. Whiche hath
opened his woꝛd, and doctrine of lyfe in the
holie wꝛitinges, that so they maye learne to
comprehend, and ioyne together the woꝛde,
and woꝛkes of God, and to knowe, and be-
holde hym, and his woꝛkes in his woꝛde,
and to reuolue the same in theyꝛ mynꝺes,
whē they se, and vse the creatures of God,
o this is thy God, and maker, which gaue
e his sōne Christ our Loꝛde that he might
eynge the from eternall death to eternall
fe, and hath reueiled his fatherly wyll
nteynge thy saluation in his scriptures,
hiche also caused his lawe and Gospell to
preached to the, he of nothing made these

heauens, thys earth, these waters, these beastes, these men, thys meate, drynke, garmentes, and what soeuer is before our eyes, and handes, and he hath layed them before the, and geuen the them for thys entente, that they mpght serue the, for thy vse and hea'th, that in these his workes and gyftes thou mayest more fully knowe hym, prayse, and magnifie hym, and serue hym frō thy whole herte, wyth the very same thynges to sette forth his glorie, & further the health of men. Whiche thynge if thou labourest to do, these creatures, and all the workes of God shall serue to procure thy health. And if thou do not so, they shall be agaynst the wyth God theyr maker, and shall serue to reuenge thy vngodlines.

Suche a faythfull meditation, and contemplation of the creatures of God bryngeth to passe, that euerie worke of god preacheth God vnto vs, and admonisheth vs of his diuinitie, power, and goodnes. For whiche purpose they were also sette before vs, that as the Apostle wryteth, we may vnderstande by his workes, thorowe the creation, his eternall power, and Godheade. For we oughte so to beholde and consider euerie worke of God, that sterynge vp a religiouse admiration of his deuine power,

wyll

wyſedome, and goodnes, we maye crye out wyth Dauid. Howe greate be thy workes O Lorde, thou haſte made al thynges wiſely, the earth is full of thy goodnes, Pſalm. Ciiii. Thys wyde all the worlde is, and oughte to be vnto vs the tẽple of God, that we may acknowledge, call vpon, magnifie, and worſhyppe God not in certayne places onely, as vngodlines naturally grafted in vs alloweth, but euery where, in euery place of his dominion, as God oure creatour and mayntener.

Whereof thys foloweth, that whyle in our buſines, and doinges we folowe the cõmaũdemẽtes of God, and cal for his healpe we feare nothynge that anie man can do to vs, we be nothynge agaſte, or tremble. ffor as ſone as we beholde, and cõſidre thoſe men, wyth whõ we haue to do, and which ſeame terrible vnto vs, or the thynges them ſelues in whiche there appeareth ſome daunger, or difficultie, as the creatures of god, and with that contemplation call to our remẽbraunce and thynke religiouſly vpon God the maker of thoſe men, thoſe thynges, and of vs, then our fayth in Goddes promyſe, and teſtimonie namely that all thinges were both made for oure healthe, and felicitie, & do alſo neceſſarely worke the ſame ſtyll, and that

they can be none other thinges, then the instrumẽtes of God to perfourme our healthy and felicitie, oure fayth, I saye, is so stered vp, and strengthned, to do al thynges, that we take in hande to do by the commaundement of God, that all feare of daunger, and vnabilitie muste needes departe, wyth all doubte of well bryngyng to passe the thing that we Godly take in hande to do, that is to saye, by the commaundement of God.

Thys cõsideration of thynges, whiche pondreth that all thynges be the creatures of God, and that God as he made them, so he preserueth them for our profite, and daylye bringeth them forth, and giueth them vs to vse, bringeth this thing to passe also, that we abuse nothinge, but that we haue, & esteame al thinges, that come to our vse, as the workes of the father hym selfe, as they be in dede. And it causeth vs to vse them wyth all moderation, and holines, wyth all thankesgeuyng, and reuerent prayeng before other and magnifiynge of Goddes bountuousnes, finally wyth liberall dealyng, and bestowyng vpon them, that neede.

It is right necessarie that the people be taught mooste diligently these thynges concernyng the beliefe of the creation, and conseruation of all thynges, and the faythfull con-

contemplation, and vse of the creatures of God. For the comen people be muche farther drawen then men beleue from the true, and spuelp knowledge, and consideration of God the creatour and of his workes, throw that monstrous magnifying of saintes and of theyr power to healpe vs, which they haue vntruelp attributed vnto thē, and thorowe those madde processions, that settinge forth and worshipppnge of images, and of Sapntes bones. All men in dede behold the heauens, the earth, and other godlye, and wōderful creatures, & workes of God, they touch them, they haue them in theyr hādes, and also enioye the commoditie of them, but they seldome, or neuer remembre God the maker, they thanke not God for these his so greate gyftes and benifittes, whiche made, preserueth, and giueth vs al thynges for our cōmoditie, health, and felicitie. And they defer al thynkyng on God, all worshipppnge of God, tyl they come to theyr temples, and chapelles, there they wyll execute all theyr veneration, worshipppng, and Goddes seruice, that with more securitie, in all other places they maye lyue after theyr owne pleasure, and nothyng at all remembre God, as they shoulde, and that manie wayes they maye abuse the holie creatures, and gyftes

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of God. Wherfore it is merueylous necessarie that the preachers do euer wyth singuler reuerence, propounne, declare, and beate into the people thys article of the creation, and preseruation of thynges, that is to wit, that God made all thynges of nothynge, and preserueth the same thorowe his owne onely power, bringeth forth, and gyueth vs al thynge thorowe his bountifulnes, to the entent that they may serue to our vse, health and felicitie, and that he maye require to be knowen and worshypped in these his workes, and creatures. For which cause those places of scripture which testifie, & set forth thys article shall be often alledged in their sermons, faythfully declared, and printed in the myndes of the people.

Of the gouernaunce, and administration of all thynges.

IT is lyke necessary, diligently to teache, and admonishe the people, of the gouernaunce, and administration of thynges, that they may know that they must aske and loke for healpe from God, and learne therwyth that sinne, and other horrible mischeifes in the world, were not made by god but sprange from an other beggynninge, as

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we wil shewe herafter. Wherfore that, that the scripture teacheth of the creation of thinges, must be so taken, as that, that is taught Genes. i. and. ii. Psal. xxxiij. Esai. xliij. and in manie other places by the prophetes, and apostles, and as that churche euer beleued, that is to saye, that God hath not lefte his worke once made. as the carpenter leaueth the shippe that he hath made, and cõmitteth it vnto the shyppeman, beinge litle, or nothynge carefull for it afterwarde. But we must thinke thus that he is present with his worke, and perpetually susteineth, and gouerneth the same, that he knoweth, and beholdeth the doinges of all creatures, that he seeth also the thoughtes of angelles, men and diuelles, and that there is nothing done wythout hym, that it is he, whiche wyth perpetual mouing gouerneth the heauenlie bodies, maketh the grounde fruiteful, gyueth life both to man, and beast, adding fode, and other necessarie thynges, as we reade actes, xvij. In hym we lyue, are moued, and haue oure beinge. Hebr. i. he sustepneth al thinges wyth the worde of his power. Coloss. i. All thynges consist throwe hym. i. Timot. iiij. We trust in the liuinge god, which is the saiour of al mẽ, chiefly of the faythful. Where Paule testifieth that God gyueth lyfe not

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only to the faythful, but also to the reste, howe beit that is done in vnlike maner, not with standinge he teacheth vs that God sustaineth, preserueth & gouerneth the lyfe of al. As he defended Dauid against Goliath Saull, Absalō, and other his enemies, and gaue hym manye other temporal gyftes, and lykewyse encreased hym with spiritual benifittes and other gyftes, with grace, and the holye goste. But amonge the heaten he healpeth manye with corporal giftes only, as with victorye peace, and ritches, that politye maye be mainteined, and that mankinde maye endure in erth so longe, tyl he haue gathered together his whole congregation, as Paul witnesseth. i. Tim. vi. God which quyckneth. Item, gyue precepte vnto the riche that they truste in God which gyueth vs al thinges abundantly to our commoditie. Math. x. Two sparowes are sold for a farthinge, and one of them falleth not vpon the groūde, wyth out the wil of your father. And the heares of your heades be al nombred.

Psal. Ciii. All thynges looke vpon the, that thou wylte gyue them theyr foode in due season, whan thou gyueste them they shal gather. Whan thou openest thy hand, all shalbe filled wyth bountuousnes. But

when

when thou turneste awaye thy face they shalbe troubled. Thoue shalte take awaye theyr breath, and they shall faple, and returne to theyr dust. Thou shalt sende forth thy spirite, and they shalbe created, & thou shal renue the face of the erth.

Psal. xxxiii. God looked from heauen, he seeth all the children of men, he frameth theyr hertes euerye one, and vnderstandeth al theyr workes.

Psal. xxxvi. Men, and beastes shalte thou saue Lorde. Psal. Cxlvii. Whiche couereth the heauē with cloudes, and prepareth raine to the erth, whiche bringeth forth grasse in the mountaynes whyche gyueth foode to theyr catail, and to the yong crowes that cal vpon hym.

Psal. Cxlv. The eyes of al loke vpon the Lorde, and thou gyueste them foode in due season. Thou openest thy hande, and fillest euery creature wyth thy goodnes. Jo. v. my father vnto thys tyme worketh, & I worke.

By these places of the scripture we are taught, that God is present euerie where, moueth althinges, conserueth, and sustei-neth all thynges, and gyueth lyfe and mo-uinge. Wherefore this article muste be dy-gently thaughte the people, and lerned of the same. For though the heathē graūt that

the

the worlde was made by god yet thei doute, whether therebe anye prouidence, whether God hath anye care of mennes matters, and iudgeth them, whether he heareth men that calle vpon hym, whether he ministre fode. peace, helth, and other benefittes to men, but they thinke that these thinges begotten, and maintained by mans industrie. As euer such heathenish persuasions hange in the myndes of men, whiche thinge many wordes, and sentences of the vngodlye doe wel proue, against which Jeremie in his lamētatiōs Cha. iii. crieth mightely. Who is this that sayeth, out of the mouth of the highest nether good thynges, nor hadde come forth, what murmureth man againste God and thincketh not howe grieuously he offendeth God.

That the myndes of men thatt maye be delyuered from those heathnishe opinions, the alleged testimonies of the scripture, and suche like cōcerning the prouidence of God and gouernaunce of thinges must be deligētly cōsidered, & we must hold fast in memory, that God looketh vpon the hertes of men and wyl iudge the doinges of euerye one, that he wythout doubte heareth them, that call rightly vpon him, as it shalbe shewed here after. Item that he giueth benefittes

ittes to men, and frutefulnes of the erth, de
endeth them and theyr offspringe from ene-
nies, preserueth commen weales et cet.
ls we are cõmanded to aske these thinges,
nd to looke for them from God, whan we
aye, gyue vs this daye oure daily breade
nd psal. lv. Cast thy care vpon the Lorde,
nd he shal nourishe the vp. But howe can
man desire helpe from God, if he dreame
at God neglecteth creatures, that he wor-
eth not in al, but that the creatures are cari
at al auentures, and that men doe al thin
es, as they list, and of theyr owne strengh.
This darcknes of mannes mynde must be
nestly reproued, and we must laye euidẽt
timonies, of the scripture agaynst it. For
annes mynde is far gone from God, and
ful of doubtinge, and horrible darckenes
ncerning God, whiche that God might
eue out of oure myndes, from the begin-
nge he hath opened him selfe wyth great
iracles. He sente also his sonne into the
orlde openly, which rose from deat h, and
ised many other from the dead. Al which
inges oughte to strengthen oure fayth e,
at we maye certifie our selfe that God is
t dole, but worcheth euer, bestoweth be-
fittes, and doeth al thinges for the felicite
nien whereby we myght iustly acknow-

ledge

ledge his exeding loue towardes vs. Moreouer thys article muste be taughte the people, and be commended to them with singuler diligence for thys cause also, that the vngodlye custome of callinge vpon sayntes departed, and desiringe of them good helth temperatines of the ayer, peace, and such benifittes, maye be taken awaye seinge that these thinges be not the workes of holye men, nor of anye creature, but be the workes, and benifittes of God onelye.

Of the cause of sinne and death.

Against the vngodlie doctrine concerning saintes.

When mention is made of the creatiō, the preachers must together teache playnly and distinctly, that synne, that is to saye, concupiscence, corruption of iudgement and wyll, and further more al naughtye motions, or yll doinges, be not created of God, but springe from the libertye of the apostata spirite, and of man, as it is written Johan. viii. whā the deuel speaketh a lye he speaketh of hys owne, for he is a lyer, and the father of lyes, that is to saye, the cause and the autour. Psal. v. Thou art not the God that willeth iniquitye. Zacharye, viii. Lette not euerye one of you deuise euil against his

hys frende, and loue not a falſe oth for all theſe be the thinges that I hate, ſayth the Lorde. Roma. v. Thorowe one man ſynne entred into the worlde, and death thorowe ſynne. i. Ioh. ii. the luſt of the fleſhe and the luſt of the eyes, and pryde of lyfe is not frō the father, but from the worlde.

By theſe and manie other teſtimonies it is euident that God wyll not ſynne, neyther created, nor worketh the ſame. But after that the deuyll, and man ſydde from God ſuche ſlydynge, and turnynge awaye came frome theyr owne wyll. And thoughe after the fall of Adam all men conceyued by mannes ſeede, are borne in originall ſynne, neuertheles actuall ſynne is the proper, and free worke of mānes wil, and not neceſſary, that is to ſaye, al be it that the deuyl pricked forth Cain to the ſlaughter of his brother, and though he were enflamed wyth anger, neuertheles he myght yet haue holden his handes, and he cōmitted that miſchiefe, not thorowe a conſtrayned wyll, but thorowe a readie wyl, and agreable. He ſhoulde haue reſiſted his anger and luſt, and haue prayed God for remiſſion of the euyll ſprongen vp in him, haue aſked the healpe of god to reſiſt that miſchiefe. So vndoutedly he ſhould haue felte ſtrength to reſiſte Satan, and the

Euerie ſynne that man cō mitteth, is cō mitted thorow his owne wyll.

tentations of his proper flesshe.

Now punishmentes iusthy accompanye sinfull, and wycked actes. Wherefore Paule sayth wel, thorough sinne death entred into the worlde. And agaynst we maye plainly see that whole mankinde is subiecte both to perpetual sinnes, and also punyshmētes, and oppressed with so manye, and so greate calamities, that mannes mynde can not cōprehende them in thoughte but he must needes be agaste, whyle he cōsidereth so greate a sea of mischeiues here we must diligently discerne betwene the creature of God, and our sinne. God made mā ryght and blessed hym, but man gaue hym selfe a miserable wounde. This wounde remaineth perpetually in the creatures thorough propagation and generation, and other infinite sinnes, and punishmētes folowe this wounde. And this is our faute not Gods, as Oseas testifieth cha. xiii. Thy destruction cometh from thy selfe Israel, but thy helpe is in me only. Item Psal. xxxix. ffor iniquitie thou rebukest man, and al his beautie wasteth awaye lyke a garment gnawen of mothes. Euerye man is a certaine vaine thinge.

Wherfore whē we see those horrible punishmētes, death, sickness, war, and sūdrie lyke miseries, lette vs knowe that they be the

Sinne is the cause of death and all miseries. Roma. v.

Originall sinne.

the punishmētes of sinne, and that thei hap-
pen not to mankinde by chaunce, but by the
wyll and permission of God by reason of God sendeth
sin. And though the saintes be acceptable to greuouser a-
God, and please hym for Christes sake, yet fliction to the
horough the meruailous purpose of God sayntes that
n this lyfe they be subiecte vnto the crosse. he may make
ff for God wyll that the churche do ernestly them vnder-
ackno wledge hys wrath agaynst sinne, and stande the hor
herefore be exercised wyth sorer discipline. riblenes of
ff for this is the ende of tribulatiōs. Where-spune.
ore S. Petre sayth also, iudgement begin-
eth at the house of God. As for the cōforte
hat the Godlye oughte to haue in afflicti-
ns, we wyll speake of it in the place of the
rosse. Here it is sufficient to haue admoni-
hed that those afflictions chaunce not to
he congregation with out Goddes proui-
ence, and that God wyl not for sake hys
ndre the crosse, but that he wil helpe them
llinge vpon him, yea and he commaundeth
hat we praye, and looke for deliueraunce
om hym. As Esai. xlix. sayeth. Can the
oman forgette her childe, that she wil not
ue pitie on the child of hir wōbe. Though
e forget it, yet I wil not forgette the. Be-
lde I haue written the in my handes etc.
his shal suffice concerninge the conserua-
n, and gouernaunce of thinges. Hereafter

we wyll declare what we oughte to thynke of the cause of synne, and of the corruption of mannes nature, and agayne what consolation we haue in so greate miseries.

¶ Of originall synne, and mannes weaknes before regeration.

GOd the euerlastyng father gaue in creation to oure fyrste parentes Adam, and Eue, not onely a free, but also an vpryght wyll. Further he dyd put into theyr mynides an exceadynge greate lyght, that before the fal they might truely knowe God, worshyp, and loue him. The other powers obeyed willyngly to thys lyght. As Paule sayeth, that man was made after the image of God, that is to say in the knowledge of God, and in right wil, that he myghte perfectly obeye, and satisfie the law, and be as it were the tẽple of God, wherin God woulde haue dwelled presently, and woulde haue exercised his power.

When man was now settled and constituted in so great blissfulnes, and glorie, Satã to deface the worke of God, borded Eue wyth gyle, and at length draue hyr so farre that togither wyth Adam she became vnobedient to the commaundement of God, as

Mo-

And mannes weakeneſſe.

Moyſes deſcribeth the fall of mā. Gene. iii.

Thorowe this inobedience oure firſt parentes loſt thoſe godlie gyftes of innocencie and originall righteouſnes with al theyr poſteritie, whiche commeth from them, ſo that all men conceyued, and borne thorow mans ſeede, be ſubiecte to originall ſynne, as Dauid teſtifieth Pſal. li. and Paule. Roma. v.

Wherfore the preachers muſte teache of originall ſynne after ſuche ſort, as the worde of God preſcribeth vnto vs, and which the ſincerer, and ryghte beleuing fathers folowed, chiefly Auguſtine, and Anſelme, namely that it is the wante of originall ryghteouſnes, wherwyth we ought to excell, that is to ſaye, that men before regeneration be not in the fauour of God, nor heyres of eternall lyfe, but caſt from God, and that they haue a wyl turned frō God, horrible darkenes concernynge God, corrupte, and vicious motions, and inclinations in all theyr ſtrenghthes agaynſte the commaundementes of God. A certayne image, whereof is ſette forth in hym, whom the Lorde by a parable declared to be wounded of theues in the waye towarde Jerico, and lefte halfe dead. For thys thiefe Satan hath drowned the miſerable nature of man in ſo great miſeries, that it is not onely deſpoiled of ſpiri-

What originall ſynne is.

tuall, and moost excellent gyftes, but also is miserably wounded in all hyr powers.

Naturall strength before regeneration.

Wherof it foloweth that mannes nature wythout the healpe of the holie goste cā not turne hir selfe vnto God wyth true feare, true loue, and fayth, and that thys thynge muste needes be done thorough the worde of God, and the holye goste, by whom the mynde beinge allumined may beleue God in Christe the lorde out of the gospell, and knowe hym thorough fayth, and the wyll beynge stirred vp wyth the reuerence of God, and enflamed with his loue, may applye hyr selfe to the commaundementes of god, and turne the whole mā to the preaise, and worshippinge of God.

Of free wyll or outwarde discipline.

But mannes wil euen before regeneration, by the common healpe of God, maye so performe and exercise outward discipline that is to saye the outwarde workes of the lawe. Whiche discipline God requreth seuerelye, and punisheth the contempte thereof both wyth corporal peines, in thys lyfe, and with euerlastinge after this lyfe. i. Timo. i. The lawe was made for the vnryghteous. Itē to the Hebr. xiii. God shal iudge fornicatours, & auouterers. Itē honour thy father and mother, that thou maiste be long liued vpon the earth. Also Gene. ix. he that

shall

And mannes weakenesse.
Shall shedde mannes blond vpon the earth,
hys bloude shal also be shedde. For man is
made after the image of God.

Wyth these, and lyke sentences all men
muste be admonished and steared to per-
fourme the outwarde workes of the lawe.
Furthermore Paule sayeth, that the lawe is
a guyde vnto Christe, whereby we vnder-
stande that he that continueth in synnes a-
gaynst his conscience, and commeth not to
a better mynde, casteth awaye the worde of
his owne accorde, and despiceth the holye
goste, and hyndreth his owne health, that he
be not brought to Christe.

In the meane whyle thys thynge also
muste be taught, that thys outwarde disci-
pline deserueth not remission of synnes, is
not that ryghtnousnes, for which we be pro
nounced ryghtuouse or acceptable before
God. For thys honoure is due onely
to the sonne of God Christ the me-
diatoure, which alone hath de-
serued vnto vs remission
of synnes, and euer la-
stynge lyfe, whiche
we obtaine with
fayeth alone, or truste in hym,
as we wyl declare more
largely hereafter.

After, declaration of the benifittes of God, whych he hath performed, and doth performe towardes al men and nations in the creation, cõseruation, and gouernaunce of thinges, the preachers shal propoune to the people also those vnmeasurable benifits, which he bestowed vpon the holye fathers, and the whole people of Israel. Item they shal declare the iudgemẽtes, which he executed vpon the same, whan they beleued him not nether obeyed his commaundementes. For the thinges that the scripture reherseth of them, be writen for our doctrine, as Paule sayeth, those thinges happened vnto them, that they myght be figures, and exemples vnto vs, and they were wrytten for our enstructiõ vpon whõ the endes of the worlde be come. Wherefore, as in the articles before touchinge the creation, conseruation and gouernaunce of al thynges the power, and glorie of god is knowne, in al his creatures, and workes, and in all nations, so in thys place, out of the benifittes, and punishmẽtes which he laied vpon our fathers in the olde testament, we sh al learne the power, mercye, and ryghteousnes of God, which he vsed towardes his peculyare people, whome he chose out of all other nations

What thynges so euer God commaunded, promised, or threatened to the people of the olde Testament the same pertain vnto vs also.

ons of the earth, and bound vnto hym selfe wyth the leige of grace, that he myght not onely be vnto them a creatoure, and Lorde, but also a God, that is to saye, an euerlastynge sauiour of body, and soule. Al which thinges pertayne vnto vs, whiche beleue in Christe. For we are nowe the peculiar people, and heritage of God, the true chyldren of Abraham, the true Israelites, as manie of vs as beleue in Christ, and put hym on thorowe Baptisme, as Paule teacheth playnly to the Roma.xi. to the Gala.iii. Yea Christ hym selfe sayeth of them that truely beleue amonge the heathen: Manie shal come frō the Est, and the West, and shall sit downe wyth Abrahā, Isaac, and Jacob, in the kingdome of heauen, but the childrē of the kingdome shal be caste into outwarde darkenes.

Wherfore it pertepneth to the ministers of the worde to teache the people diligently that al the promises, and benifittes exibited to the fathers (yea vniuersally to Israell, & tem the threates, punishmentes, and preceptes, saueing those that pertepne to the outwarde discipline, and ciuilitie of that people, whiche ought to stande in effecte onely, tyl the tyme of Christ) belonge vnto vs also. The same thinges are commaunded vs, the same thynges are forbydden to vs, and

ther-

therfore we also muste loke for the same benefittes from the godnes of God thorowe Christ, whyle we continue in the fayth, and loue of God, and we muste feare the same punishmentes, if we cast from vs the fayth, and loue of God. Wherfore the Apostle in the place alledged before, setteth the olde people before vs for an ensample, saiynge: Many of them God allowed not. For they were throwen downe in the wildernes. But these thynges happened for a figure, and exemple vnto vs, that we lust not after euyll thynges, as they lusted, neither be made Idolaters, as some of them were. In the same place he addeth exemples of fornication, tentation, and murmuration against God, and the punishmentes that God therfore toke of them, and agayne he testifieth that all these thinges happened vnto thē, that they might be exemplars, and figures vnto vs, wherin we myght know how God abhorreth these abominable mischeuous actes, and that we also should learne to abhorre, & fle the same.

But before al other thinges the preachers must set forth, and beate into the people the promises, the leige and couenaunt of Gods beniuolence made wyth Abraham and his sede, in which he promiseth him that he wil be his God, that is to saye, an euerlastynge

saui-

saviour, and greate rewarde. Item thorowe his onely free benivolence, he embraced him and brought hym from the lande of his natiuite, further that he was iustified by faith only, and manie nations, yea of al beleuing personnes, a citizin of the heauenlie citie hauing a sure fundation, whose artificer and maker God is. Item thoughe thorowe the trust of Goddes promises he obtayned the couenaūt of grace and of his saluation, and became deare to God, yet that he dyed a straunger in the lande promised to hym, and to hys posteritie. Whō neuertheles though he were a straūger, and had no certayne possession in the lande, God merueilously guyded wyth his posteritie, and defended from all harme, and encreased hym wyth al maner of blessinges. Of whō singeth the Psal. Ciij. When they were verie fewe in numbre, and went from nation to nation, and frō kyngdome to kyngdome, he suffered not anie man to do them wronge, and he punished kinges for theyr sakes, touche not myne anoynted, and hurte not my prophetes.

Howe the patriarches were instructed in the faith.

Thorowe the same faith of his grace he gouerned, and guided the other patriarches and the vniuersal people of Israell, whiche were truly the people of Israel, and the chil drē of the promises. And what so euer calamitie

Vnbeliefe was the cause of miseries, and punishementes in the olde people.

mitie happened vnto them, it was a punish-
ment of theyr vnbeliefe, bycause they had
not obeyed to Goddes voice.

Thorowe Christ all benefites happened to the fathers.

Finally the cõgregation must be taught
thys thinge also diligently that, that cou-
uaunte of grace, and al other benifites were
obtained, confirmed, and exhibited to the fa-
thers by the sonne of God Christ the Lorde
the euerlastinge worde of the father. Al thei
desired to see hys daye, and than they be-
gaune to enioye the promised blessinges,
whan they sawe that daye he speake wyth
the fathers, he guyded them, and fedde thẽ
not onely wyth corporal manna rayninge
doune from heauen, and wyth water dra-
wne out of the rocke by the power of God,
but also with spiritual meate, and drinke of
blessede participation wyth hym, and hea-
uenly lyfe, whiche he gyueth to his, where-
of Paule speaketh, saying. Al eate the same
spirituall meate, and dranke the same spi-
ritual drinke. For they dranke of the spiritu-
al stone folowynge them, that is, of Christ.
Wherfore they receiued the same spiritu-
all meate, and drinke namely Christe the
Lorde not onely amonge them selues, but al
so together with vs though that meate, and
drinke thorough vnbeliefe profited not al.
Wherfore lette the preachers with al di-
ligence

Of the difference of the

ligence teach and cõfirme this thinge perpe tuallp, that al benifittes of God that were exhibited to the fathers frõ the beginninge, and al that be bestowed vpon vs, haue ben gpuen, and be gpuen bp Christe onelp the blessed seede of Abraham, the heade, and sauiour of the vniuersal churche.

¶ Of the difference of the olde, and newe Testament.

For as muche as not onelpe Sapnte Paule, but also the prophete Jeremie putteth a plapne difference betwene the newe and olde Testamente, affirmpnge that the newe Testamente pertapneth to the commpnge of Christe and the olde to Moses, and the olde people, the preachers shal diligentlp obserue this difference, that the places of the scripture concerning the olde testamẽt, and the new, and olde people maye be handsomelp interpreted, that thep wythdrawe nothpnge from the grace, and benifittes of God promised, and exhibited either to the fathers, or to vs, as some are wonte to doe not vnderstandinge sufficientlp the wordes of Paule. Of which men some affirme that those thinges that God did with the fathers were al onlp corporall, and erathle, and so much as thep can, thep ouer throwe, or doe not rpghtlp

regarde

regarde manye goodlye benifittes of God amonge vs, and holesome ordinaunces, as officers, iudgementes, restraynynge of malefactours, whiche thynges, they saye, pertayne not at all to the newe Testament. Other thorowe the same ignoraunce of the Gospell, and newe Testament, gyue more then is conueniente to iudaicall rytes, and ceremonies, and they set forth the observation of them wyth the hurte of fayeth in Christ, euē in this time of christian libertie.

A double vnderstandynge of the olde testamente, one as God instituted it, an other as men, abuse it.

Wherfore the preachers shal observe that the prophetes, & the apostles speake muche otherwise of the olde Testament, whē they speake of it, as it was at the begynnyng cōfirmed to Abraham, Moyses, and all the olde people, then when they haue matter in hande concernyng the Jewes, whiche brake thys couenaunte in dede, and onely bosted outwarde ceremonies wythout fayeth in Christe, and true obedience towardes God. For when they speake of the olde Testament after the first maner, that is to saye, as it was delyuered from God to the fathers, they testifie that it is the couenaunte of the grace of God, and that it conteyneth in it the promises of Christe the Mediatoure. They call the people that keepe it, the fyrst begotten, and peculiar people of God, the kyng-

kinglie priesthode, the holy people, to whom in thys promise, I wyll be your God etc. God promised thorowe his sonne his euerlastyng mercie, remission of synnes, adoption to be sonnes, and heyres, and therfore a newe and blessed lyfe. For God bestoweth all these benifites vpon them, to whom he sheweth hym selfe God. Which thing may appeare hereby, that Christe proueth to the Sadduceis the blessed resurrection of saintes, which is a passage into a newe, and blessed lyfe, by thys that God testified, that he was the God of Abraham, Isaac, and Iacob, which then were deade in theyr bodies. For it was knowen euen amonge the Sadduceis that God is not the God of the dead, but of the quycke, that is to saye, of them that lyue well, and blissfully. Thys folowed then euidently that al they to whō suche promise was made, muste necessarely be rapsed from death to lyfe, wherein they should be heyres, euē after the flesshe, of salnation, and euerlastyng lyfe, whiche God promised them, whē he testified that he was theyr God.

Wherfore that olde couenaūt, or Testamēt made with the fathers cōprehēdeth also remission of sinnes grace, and adoption into the children of God, the gyuinge of the

holy

hulpe goste, by whome he circumcided and renued theyr hertes, and certified them of salnation, and perpetual gouernaunce, and protection. And for the confirmation of thys grace he deliuered vnto them the whole religion, the lawe, and the possession of the lande of Canaan, & al that did he thorough Christe our onely mediator, and sauioure. and for this cause god setteth forth so greatly this his leige, and he calleth the lawe, and his statutes the couenaunte of life, and wysedome, wherein the people of Israel excelled al nations he wytnessed wyth thys leige that he is presēt with his, that he dwelleth amonge them, heareth theyr prayers, and deliuereth them from al daungers.

For whiche causes. Paule also wrote of the Iewes Romano. iii. and ix cha. that the oracles of God were deliuered vnto them and adoption, and the glorye of the childrē of God, and the worshippinge of God and that Christ the Lorde was gyuē them with all the benifittes of God. For thys cause also he declareth, and proueth to the Gala. iii. that we whiche beleue in Christe be the children of Abraham, and of the newe testament, after that we haue putte on Christe thorough baptisme Item to the Ro. xi. he sayeth that we be braunches of the wylde o-

liue

spne, and be grafted into the naturall olyue, that is to saye, into the people of God, thorowe Christ, and that the roote beareth vs, and not we the roote. In an other place he sayeth, that we haue receyued the same spirite of fayth with the fathers. ij. Corhin. iiij. Item Petre in the actes. xv, We truste that we shall be saued not by the lawe, but by Christ onely, as our fathers dyd also, which were vnder the law. For thys cause not only the Apostles, but also the prophetes condempned al theim as bastardes, and straungers from the Testament, and breakers of Goddes couenaunt, whiche wythout fayth, and the spirite of adoption, would be called Israelites, by reason of the lawe that they had receyued, and for the onely keeppng of the ceremonies outwardly. For the law, and the couenaunte of God, requireth chiefely fayth towardes God, and loue from the whole hert, and whole soule, and al strēghthes: and commaundeth vs so to loue oure neighbour, as we loue our selfe, where vpō, as Christe wytnesseth, the whole lawe, and the prophetes depende. Thus also Christe was shadowed, and after a certaine wise exhibited in all ceremonies, and fayeth in hym was required. Finally all promises eyther of spirituall, or corporall thynges were ther

In al ceremonies Christe was shadowed and fayeth in hym was required.

Olde Testament and the newe
fore made to the fathers, as Christ him selfe
promiseth vnto vs all good thynges, if we
seeke the kyngdome of God, and the ryght-
ousnes thereof, that being deliuered from
all euyls, and daungers, and enryched with
all good gyftes, we maye loue God more
feruently, and studie the more to obeye his
cõmaundementes, and magnifie his name.

Wherefore it pertepneth to preachers, to
applie handsomely vnto vs the promises,
and threates propouned to the people of Is-
rael sundrie wayes, aswel in open sermons
of the lawe, as in exemples, and therof they
must euer diligently warne the people, that
God wyl bountuously exhibite his healpe,
and gyue them all good thynges, beleuyng
in hym, and obeyinge his commaundemen-
tes. And cõtrarie wyse that he wyl vndoub-
tedly rendre punishemenent aswell presen-
ly, as in the lyfe to come, to the vnfaythfull
and despicers of his worde. These thynges
shal cause the people to be returned, and fur
thered in the feare, and zeale of God.

The differẽce of the olde, and new Te-stament.

As for the difference of the olde Testa-
ment made with the fathers, and the newe
instituted, by Christ, & the apostles: it is thre
folde. First because the olde Testamẽt was
made wyth Abraham onely, and his seede
namely the people of Israel after the flesh,

and

and wyth them, whiche outwardelye alſs embraced the ſame religion. But the newe Teſtamente was made wyth all men, and nations throwe the whole worlde, as manie as beleue the Goſpell, and become his chyldren throwe faeth.

Secondlye, becauſe in the olde Teſtament beſide faeth, & obedience of the law, circumciſion, & other outward rytes of ceremonies were required. But in the new Teſtament nothyng is required, but faeth, & loue wyth the fruites of thoſe vertues and a fewe ceremonies, which Chriſt him ſelfe did ordaine.

Thyrdelye, for that, that God had not yet opened ſo clearlye to the olde people the grace of the Mediatoure Chriſte, and becauſe he held them in great feare, and bondage. But the whole miſterie of Chriſte is more fully reueiled to the newe people, and a greater libertie of outwarde thynges is graũted. ffor in the new Teſtamẽt there is no differẽce of perſonnes, places, or ciuilitie cõmaũded, but Chriſte bad that his goſpel, ſhould be preached to euery creature, that al men of all nations ſhoulde be called to his kingdom, affirming that al ſhould be ſaued, that ſhoulde beleue and be baptiſed. Wherfore Paule alſo wrate that thoſe heathẽ that were cõuerted, were not now ſtraũgers, but

the citizens of the saintes, and housholde of God. This in the steede of circumcision, and other ceremonies, with which thei were innumerably laden in the olde Testament, Christe hath lefte sacramentes wyth hys church, as S. Augustine sayth, verie few in nombre, moste certaine in observation, and moste reuerende in signification, that is to saye, baptisme, and the celebration of his bodye, and bloude. Finally he hath nowe opened the mysteries of hys grace much more clearely, than in tymes paste to the fathers and he hath powred vpon vs more abundantly the spirite of adoptiõ, and hath made vs free frõ Mosaical rites, & al rudimẽtes of the world. And he so gouerneth our hertes with his spirite, that of our owne accorde we submitte oure selfe to euerie ordinaunce of man for the profit of our neighbours, applynge oure selfe to euery mannes health and edificacion towardes saluation, and seruinge plainly with a free, and wyllinge spirite, not constrained,

Furthermore they must obserue that there is other maner of speakynge of the olde testament, whiche Paule, and the prophetes than vse, whan they reproue the vaine confidence of the Jewes in the Testament, and lawe of God, whiche they obserued onely

outwardly

outwardly, with out fayth in Christe. For in this place they shewe, what the olde Testament is, and what it availeth wyth out grace, and fayth in Christe. Of whiche Jeremie speaketh cha. vii. Thys sayeth the Lord of hostes, the God of Israel, put your brunt offerynges to your sacrifices, and eate fleish. for I spake not to your fathers, and I gaue them no cõmaundement in the daye whan I brought them out of the lande of Aegipte, cõcerninge brunte offringes, and sacrifices but I cõmaũded them this thinge saiynge, heare my voyce, and I wilbe your God, and you shalbe my people and walke in all the wayes that I haue commaunded you, that you maye be in good case. Lo the Lorde witnesseth that he gaue not the lawe of brunte offringes, and sacrifices, that he commaunded hys people notinge concerning this matter which thinge the prophete spake not absolutely of the lawe, but as it was corruptly obserued of the vngodly Jewes, whiche though they stil apeace prouoked God with al maner of wickid deedes, yet they laboured in vaine to appease God with sacrifices done with out repentaunce and fayth, That the prophete than myght more stroughly throwe doune thys false confidence in them, vsinge an hyperbolical, or exciding

After what sorte sacrifices were commaunded in olde tyme.

Olde Testament and the newe
fredynge speache, he sayeth that God com-
maunded nothynge concernynge sacrifices.
For God ordeyned sacrifices for thys pur-
pose, that in them faith towardes God and
Messias myghte be exercised, not that a li-
bertie of sinning, and careles lyuing should
be established.

In lyke maner. S. Paule speaketh of the
olde Testament to the Gala. iiij. Where he
mayntayneth the doctrine of the Gospell a-
gaynste false apostles, whiche taughte that
fayeth in Christe sufficed not vnto saluati-
on, but that men had neede of circumcision,
and other Mosaicall ceremonies, whereby
it came to passe, that while they despiced the
grace of Christ, they retayned nothynge of
the lawe and the olde Testamente, but the
letter, and a certayne outwarde visour. For
he that putteth not all hys hope, and salua-
tion in Christe onely, hath nowe cast away
Christe altogyther. Wherefore that the A-
postle myghte open more euidently to the
Galathians, that the lawe, and ceremonies,
of Moyses do not profitte nowe, wythout
Christe, yea that they hurte verie muche. He
compareth the olde Testamente to Hagar
Abrahams handmayde, and the newe Te-
stament of Christ to free Sara. And he ma
keth the olde Testament or lawe to bryng

forth

Of the difference of the

forth bondemen, and carnall chyldren lyke Hagar, whiche wyll persecute the spiritual chyldren borne of the free woman, wherefore at the laste they be put from the enheritaunce of God, as Hagar was dryuen out of Abrahams house wyth hyr sonne. And surely as manie as seeke not al health from Christe alone, but aske part of the lawe, and outwarde ceremonies, they are the bondmē of the lettre, and rudimentes of the worlde, and not the children of God, yea they hate, and persecute all maner of wayes the chyldren of God, which studie to worship God in spirite, and truth, and be borne agayne of the spirite.

Howe the olde Testament engendreth bondmen and enemies of the verie Godlie.

But God made not his couenaūt nether with Abraham, nor with Moyses for thys ende, that thei should glory in the lettre, and prerogatiue of the flesh, refusing Christ, but that they should put al their trust, and hope of saluation in the promised Messias, for whose sake god would be their sauiour and protectour, and they thorow the faith of the same messias should be the people, and worshyppers of God. Seinge then that the Galathians beinge seduced thorowe false Apostles dyd putte some hope in the lawe, and in the Ceremonies that the lawe appointeth, the Apostle propoūed vnto them

the olde testamēt to cōsider what it brought to passe after that sorte, that they trusted in it. So in an other place he cōpareth the ministerie of Moyses wyth the ministery of the Gospell, and newe Testamente, and he testifieth that the fyrste is the ministerie of the lettre, and of domnation, as it is in dede to al them, whose hertes God hath not purged with the fayth of his sonne, and confirmed vnto them the new Testamēt of grace and adoption of the chyldren of God thorowe the holie goste, whiche gyveth witnes vnto our spirite, that we be the chyldren of God, and teacheth vs to cal vpō God with confidence, and affection of chyldren, and to crye Abba, O father. Wither the lawe, and ministerie of Moyses ought to bringe vs, Christe sayeth to the Jewes. If ye beleued Moyses, ye would beleue me to, for he writ nesseth of me. Paule also, the law is a guide vnto Christe. But the false Apostles wyth whom Paule fighteth in no wyse taughte this vse of the olde Testament, but they cōtended that Mosaical ceremonies must be keepte of necessitie, euen in the newe Testament, and that we shoulde not seeke for salvation in Christe onely. As they then abused the ministerie of Moises against Christ and to make the fayth of Christe of none ef-

fecte

fecte, so they made the Testament of suche sort vnto them selues, as the Apostle calleth the ministerie of the lettre, and of damnation. Wherefore the Apostle dyd rightly set that ministerie agaynste the ministerie of Christ, and of the newe Testament, to whō it oughte to serue, and to bringe to Christe the onely Mediatour, obteiner, and confirmer of the newe Testament, yea of all Testamentes, and leiges of Goddes beniuolence. Out of thys maner of speakynge of the olde Testamente the lawe and Moyses his ceremonies, cometh it that S. Paule after the preaching of the kingdome of Christ in the gospel called the ceremonies of Moyses beggerly and weake rudimētes, because that after the appearyng of Christe, and the comen publishing of the Gospell into al the worlde, they ledde no more to Christe, but rather were an hyndraunce and let.

The epistle to the Hebr. speaketh also of thys abrogation of the olde Testamēt, saying. The olde Testament is abrogated, and abolished. But the couenaunt of the olde testament, as it was made of God wyth the olde sayntes, is euerlastynge, and consisteth herein, that he sheweth and exhibiteth hym selfe vnto them a God, a gyuer of eternall lyfe, and that they be his people. Thys co-

Olde Testament and the newe
uenaunt of God wyth the chosen is estabs-
shed thorowe the preachynge of the Gos-
pell, and the olde Testamente is fulfylled
wyth the newe.

And though all the couenauntes of gods
beniuolence, whiche from the begynnynge
of the worlde haue bene made wyth men,
were obteyned and confirmed, thorowe Je-
sus Christe, whiche renneth our hertes, and
vnclp writeth the lawe in them, neuertheles
the knowledge of Christe, and a more plen-
tifull dealynge forth of the holie goste was
gyuen after the ascention of Christe, and
preachynge of the Gospell published tho-
rowe the worlde. And as there was feare,
and bondage in the olde people, so loue, and
libertie of the spirite is more gyuen to the
newe. But seinge that feare, and loue, bon-
dage, and fredome be togyther, and at one
tyme, and haue bene in all Godlie men, the
one Testament is conteyned in the other a-
monge all the chyldren of God, as sayncte
Austen sayth, there is one grace, one Christ,
one fayeth, one adoption, and therefore also
one people of God, and one couenaunte of
saluation.

Onelp as I sayed the glorie, and know-
legde of Christe was further, and more
plentyfull reuepled after the ascention of
Christe

Of the difference of the

Christ into heauen, and the grace of the holie goost was more aboundauntly shedde forth, and therefore true and euerlastynge rightuousnes was communicated to more people, and more effectuouslie.

For whiche cause Sapnt Paule magnifieth so greatlie the ryches of the new Testamente, and calleth it a misterie hydden from the begynnynge of the worlde, sayinge that it was reuepled in the tyme of the Gospell by the Apostles thorowe the holie Goste, namely that the heathen be coheriters, and of the same body with the olde people, and partetakers of the same promises in Christe Jesu.

Wherefore if after thys sorte the preachers shall discerne, and declare the thynges that as well in common, as appropriatly be attributed in the scriptures to the olde, and newe Testamente, they shall teache the people the wrytynges of the prophetes, and Apostles more certaynlye, and more fruitefullye, and beynge truely instructed vnto the kyngdome of God, as a ryche and liberall householder, they shall bryng out of the treasures of the scriptures all the promises, threates, exemples, and commaundementes of God deliuered vnto both the people.

And

Howe Christ is enclosed in al the promises of Moyses.

And they shall declare that in al the promises euen of bodily thinges the promises of grace in Christ, and euerlastyng lyfe, be enclosed. For thys promise is contayned in all the promises of God made to the electe people of God, lyke as vppon the benifit of reconciliation, and adoption by Christ all other depende, yea wythout thys there be no true benifittes, and worthy of the children of God.

All the threatnynges of Moyses pertayne vnto vs.

So they shall teache that the threates of Goddes wrathe and eternall damnation, where vnto all men be subiecte, be contayned in all the threatenynges of Moyses, if Jesus Christe deliuer them not, gyuynge them repentance, and remission of synnes throwe fayth in hym selfe.

Howe the exemples of the scripture must be handled.

Thus also in all the exemples of healpe, and saluation, whiche chaunced to the olde people throwe princes, and kynges, they shall declare that euerlastynge healpe, and redemption in Christ was shadowed, and exhibited. Agayne in the Satanicall furie and crueltie of tyrannes, and wicked men agaynst the good, they shall admonyshe that we muste consydre the power, woodnes, and tyrannie of the deuyl, and of antichrist. But of the synes and dedes of cõmune sayntes they shall put the people in remembraunce

of

Of the difference of the

of the merueilous gouernaunce, and preser-
uynge of the churche, of fayeth, of repen-
taunce, and of the true fruites of fayth, and
repentaunce, and finally of the true blissful-
nes that euer foloweth these thynges. In
the exẽples of them that haue despiced God
and his lawe, they shall declare the wrathe
of God, the reprobate sense, the vngodlp-
nes, obstinate minde, and damnation, which
suche pull vpon them selues wplfynglp, be-
inge them selues the cause of theyr owne
destruction.

Thus they shall teache that in all the cō-
maundementes of God fayth out of a true herte, and loue is required. For the whole lawe, though it prescribe bodily offices, is spirituall, and requireth the true, and spiri-
tual rightuousnes of the hérte, which Christ our Lorde, who onely satisfied the lawe, be-
gynneth, and worketh in vs.

Howe the cō-
maundemen-
tes of Mop-
ses muste be
declared.

Wherefore the preachers in declarynge euerie one of the commaundementes, shall pearce vnto the hert it selfe, and shal require the obedience of the herte, and shall so de-
clare, and set before theyr eyes theyr natural stubburnes, and rebellion agaynste God, that they shall dryue them to distruste them selues, and to seeke, and call for the healpe of Christe, of whom as of the onelp sauiour

and

and phisition they may require a newe hert, and the holy goste.

Thys muste be done in declarynge of euerie precepte of God, and thus all the cõmaundementes of the whole lawe muste be opened to the people of God, whiche neuertheles must not be laded wyth any thinges, from whiche Christe hath deliuered them, as those be, that properly pertayne to the policie and discipline of Moyses, in whiche the people of the lawe were kepte enclosed, in the feare, and fayth of God vnto Christe, whiche be not necessarie vnto salnation, I meane circumcision, and the other ceremonies, and rytes of the tabernacle, and temple, the ministeries of priestes, sacrifices washynges, and other bodilie purgynges. holie dayes, difference of meates, politike obseruations of iudgementes, and other facions of ciuile gouernaunce. But as God in euery precepte of religion taught and required thys thynge chiefelye, that the people shoulde come togyther in his name to heare his worde wyth a fayethfull herte, to praye, to call for healpe, to sacrifice vnto hym, and in sacrifices to enioye the Sacramentes of his grace, and redemption in Christe, and required all these thynges for thys purpose, that the people therby should exer-

From what lawes of Moyses christen men be free.

What precep tes of religion pertayne vnto vs.

ise and stablishe fayeth in his mercye, and in the onelye Mediatoure Christe, whose death, and oure reconciliation, and holesome communion obtayned by the same, whose sacrifices dyd shadowe, and exibite. So we Christen men also muste learne out of suche preceptes, wyth howe greate religion, wyth howe true sanctification, and faythfull preparation of bodye, and soule, we muste come togyther into the cõmon compayne before the Lorde, to heare the worde of God, to prayse, and to gyue thankes, to gyue oblations vnto Christe the Lorde hongrynge, and thurstynge in his members, to receyue the Sacramentes, and in them the communion of oure Lorde Jesu Christe, and of all his merites, and grace.

And so we muste knowe also thys thynge out of the same hynde of preceptes, howe grenious a synne we committe, and howe horrible paynes we deserue, if at anye tyme we so lytle esteame the worde of God, the vse of the Sacramentes, so Godlye gyftes of God, and the common prayers of the congregation, that neither we oure selfe studye to nourishe, and strengthen oure fayeth thorowe these thynges, nor serue other in mayntaynynge, and

cum

commendinge these exercises, and aydes of religion cheifely on the sondayes, and holy dayes, whā the whole congregation is wont to come together Thus seinge that it is knowen that God thorogh those sondrye washinges, and bodilye purgynges, whiche he prescribed to the olde people, woulde stirre vp and moue the same, that before all thinges they shoulde remēber that they ought to seeke the cleanes of herte, and that they shoulde diligently beware, and auoyde in their whole lyfe, and conuersacion al those thinges, that maye be abominable, lothsome or in anye wyse vnacceptable, and vnpleasaunte to God, and their nighboure: we oughte also in such preceptes to stirre vp and exhorte bothe our selues, and also those that be committed to oure charge to thys poynte, where vnto S. Paule also exhorteth ii. Co. vii. saynge: For asmuch as than we haue these promisses derely beloued, let vs clense oure selfe from al spottes of the flesche, and of the spirite, workinge holines with the feare of God,

Howe the preceptes of washynges and purginges of the olde Testament must be declared.

After the same sorte the preceptes deliuered to Israel concerninge the forme, and religion of iudgemētes, and administration of that whole politie, muste be considered, and hādled. For in al these thinges obedience towarde

Howe the politicall preceptes of Israell must be declared.

warde the officers is commaunded, whiche must be shewed from the hert, and readely, and further there is required in them an honeste and ciuile conuersation with al sortes of men, what so euer they be, and finally a good, and godlye administration of the commen weale, wherein euerie man maye haue his ryght, and al the people maye be instituted, and gouerned to liue godly, and honestly, and be kepte pure from al mischeuous, and abominable actes.

For though we haue the Romaine lawes or other and verditis be gyuen accordynge there vnto, and though God bounde vs not to the lawes of Moyses his politie, nenertheles we must knowe the wil of God out of the selfe same lawes, whiche wolde haue all greuous offences, to be rigorously punished, and that men be instructed, and putte forth with good lawes, and with the obseruation, and punishmente of the same, to al godlines and honestie. Item that innocent, and good men be constantly defended, and malefactours restrayned and caste out of the comē weale, or vtterly putte to death that they hurte not the good. Finally thys thinge must be taught also out of these preceptes, that euerie gouernaunce of a commen weale is Goddes, and that the officers

Olde Testament and the newe occupp the roume, & office of God, to iudge the iudgementes of the Lorde, as Iosaphat saide to his officers, and therefore that God wil require a straite cõpte of the gouerners of his people touchyng their administratiõ.

If the preachers shal propoune and declare to the people after this sorte, what thinges God hath commaunded, and dyd to the olde people, aswel in heapinge most ample benifites vpon them as in chastisynge wyth horrible punishmentes, and if they shal sette forth al the exemples, that God hath exhibited in the scriptures to be considered, either of his bountiousnes, and seueritie, or of hys kindnes, and vnkindnes of the people, they shal for their measure performe that thing, that the Lorde witnessed of hym selfe, I come not to breake the lawe, but to fulfil it. And that, that the apostle saieth, we abolishe not the law, but astablish it.

¶ Of preachinge appropriated to the newe Testament.

The preachinge of the newe Testament is to preach repentaunce, and remission of sinnes in the name of our Lorde Iesu Christe. For so the Lorde him selfe sayde, and prescribed, Luke xxiiii. Bicause it is so written, and so it behoued Christe to suffre, and to ryse agayne from

Of preachinge appropriated
from the deade the third daye and that re-
pẽtaunce, and forgyuenes of sinnes shoulde
be preached in his name amonge al nations
begynninge at Jerusalem.

Out of this cõmaundement of Christe S.
Petre also testified before the assemble of
the Jewes, and the priestes, actes. v. in this
sorte. The God of our fathers hath raised
vp Jesus whome ye slue. & hanged vpon the
crosse This prince, and sauiour God hath
exalted with his ryght hande, to gyue repẽ
taunce, and remission of sinnes vnto Israel.
In lyke maner he preacheth also before Cor-
nelius act. x. he cõmaunded that we shoulde
preach to the people, and testifie, that it is
he, that was appoynted of God a iudge of
the dead and quicke, to him al the prophetes
beare witnes, that whosoeuer beleueth in
hym shall receyue remission of sinnes tho-
rowgh hys name. Paule also in the synа-
goge at antioche of pisidia actes. xiii. sayeth
thus. Be it knowen to euerie one of you bre
therne, that thorowgh thys man remission
of sinnes is preached vnto you, & thorough
thys man euerye one that beleueth is iu-
stified frõ al thinges, from which ye coulde
not be iustified by the lawe of Moyses.
So he sayeth also to the elders, whiche he
called from Ephesus to Miletes cha. xx. ye

knowe from the first daye that I entred in to Asia, howe I was with you at al tymes, seruing God with al humblenes of minde, and wyth manye teares, and tentations, which chaunced vnto me thorough the lapinges awaite of the Iewes, how I ouer slipped nothinge that myght be profitable vnto you, but preached vnto you, and taught you openly, and in euerie house, testifiyng both to the Iewes, & also to the greekes, that repẽtaunce, that is towarde God, and that faith that is towardes our Lorde Jesus.

A double preachyng of the Gospell.

By these testimonies it is euident, that there be two partes of the preachinge of the gospel, or newe testament, that is to saye, a preachinge of repentaunce, and of remission of sinnes. Wherefore the preachinge of the newe testamẽt must be ginne at repẽtaunce as the exemples of Johan baptiste, of oure Lorde Jesus Christe, and the apostles doe teach. For al these men beganne theyr preachinge wyth these wordes, repent your former lyfe, for the kingdome of God approcheth, and beleue the gospel, that is to saye, the preachinge of remission of sinnes. But in thys place the preachers muste declare, what repẽtaunce we ought to vnderstande. For thys saiynge muste not be taken of euery repentaunce but of that, that is towarde

Whiche is true repentaunce.

Gode

God, which Christ the Lorde him selfe rai, seth vp in our myndes. And that is true con trition, and a iust griefe for our sinnes, which we haue committed in thought, wordes or deedes agaynste the lawe of God. Whiche griefe, & anguish driueth vs to flee to Christe with fayth, and truste, that for hys sake we shalbe deliuered from al our sinnes, and frō the wrath of God, and that for hys sake we shalbe nombred amonge the ryghteous before God, and shalbe compted heyres of euerlastinge lyfe.

This is a verie euangelical, and Christi an repentaunce. ffor it is not inoughe for holsome repētaunce to be grieued, and vexed for oure synnes, and to feare the iudge, mēt of God, with which repentaunce Cain, and Judas perished, & wherewith at length al vngodlye men perishe, after that they beginne to feele what anger of God, & what dānation they haue purchased to them selfe thorough theyr sinful actes. But as Paule sayeth we must necessarely haue repētaunce towardes God, that is to saye, we muste therfore be greued for our sinnes, and feare the iudgemēt of God, because we haue offēded god our creator, and redemer, and haue forsaken hym thorough sinnes, that beside contrition for our sinnes there be in vs also

a burninge desire, and studie of reconciliatiō with God, a truste to obtaine the same, and a sure purpose to amende our lyues, and to yelde our selues wholy in to the obedicce of God. All whiche thinges a true repentaunce muste haue, desire, and percepue, and that thorough our onely bischoppe, and redemer Jesus Christ, which alone stirreth vp and worketh true repentaunce in vs, whyle he maketh the preachinge of repentaunce effectual in our hertes, gyuinge his encrease.

Of the preachinge of repentaunce.

That repentaunce muste be taught out of the ignominious death of Christe.

But to raise vp this repētaunce in our hertes we muste cheifely vse the preachinge of the death and passiō of our Lorde Jesus Christe, wherewith he satisfied God the father for our sinnes. And we muste also vse a continual declaration, and repetinge of the lawe of God, wherein God sheweth what thinges he alloweth in vs, and what he disaloweth, and how gētly and bountiously he handleth them that obey hys commaūdimentes, and howe rigorously he punisheth thē, that contemne the same Wherefore the preachers in theyr sermons and in the administration of the sacramētes muste preach the death of the Lorde with singuler diligence, and sette before the eyes of the people, and warne them studiously that the

the sonne of God whiche neuer committed anye sinne suffred that most bitter, and shā-ful death onely for our sinnes. For thei shal teach that thei be so abominable in the sight of the lorde, that they could be purged with none other sacrifice, with no merites or pey-nes either of men, or angells, but only with the precious death of the sonne of God. For this cause the preachers shall admonish mē of the greatnes of sinne, and of the wrath of God, and they shal stirre them vp to repent earnestly.

And because Christe our Lorde is the onely glasse and exemplar of a godly lyfe, we maie learne certainly, and substantially out of the lyfe and obedience of Christe, to what maner of lyfe we be made, and called what stubburnes ther is in vs agaynst god and what corruption of nature whereby su-rely we haue deserued, that we shulde suffre eternally those punishmentes that the sonne of God suffred for vs, seynge that inobedi-ence and stubburnnes agaynste God do e-uer remayne in vs.

Hereof it commeth that the Apostles in theyr sermons as we maye see in the actes, were wonte to ioyne together the deathe, and resurrection of Christe, as the principal poyntes of Christian doctrine, which al mē

ought euer to haue in theyr sight. And vn-
doubtedly they euer declared the same dili-
gently and taught thereby howe Christe
thorough the predeined purpose, and pro-
uidence of God, was deliuered and died for
our sinnes, and rose for oure ryghteousnes.

Wherefore thorough the preachinge of
the passion, and death of Christ they exhor-
ted the people to acknowledge theyr sinnes
and to repent truly, and by the testimonies
of the resurrection they stirred them vp to
fayth and truste of grace, and forgeuenes
of synnes. For they that can truly beleue,
and perswade them selues that the sonne of
God was smitten for theyr sinnes, and that
the horriblenes of oure synnes is so greate,
that it behoued the sonne of god to suffre so
shameful, and cruel a punishmente for the
purgation of them, while he would redeme
vs from eternal death, these men vndou-
tedly shalbe ashamed, & repentaunt of theyr
sinnes, & such men shal abhorre exedingly
and feare synnes. And so they shal concepue
a liuely, and substãtial repentaunce. Wher-
fore whan Paule exhorteth to profit, and go
forwarde in repentaunce of sinnes, and war
neth that we liue not to satisfie sinnes, but
to kille them in vs, and to dye concerninge
the same, he is wonte to make mention of

the

the passion, and death of Christe. Roma. vi. Knowe ye brethern that as manie of vs, as be baptised into Christe Jesus, we be baptised into his death. That he dyed, he dyed for synne. Item, hym whiche knew not sinne he made sinne for vs, that is to saye a sacrifice for synne. The Apostle doeth the same thynge in manie other places, where he alureth to a newe lyfe, and to amendement, that is to saye, to true repentaunce, Epheſi. iiij. Philip. ij. i ij. and. Collo. ij. and in other places. For whiche cause also in mentioning both the Sacramentes, Baptisme, and the the supper of the Lorde, he preacheth of the death, and passion of Christ. For as he sayd of baptisme, that we are buried with Christ so he addeth in the description of the supper do thys in my remembraunce. For as often as ye shall eate thys breade, and drynke of this cuppe, ye shall shewe forth the death of the Lorde tyll he come. So. S. Petre sayeth also. Se that hauyng your conuersation in feare, ye passe the tyme of your dwellynge, knowyng that you were redemed frō your vayne conuersation, whiche ye receyued of the fathers teachynge, not wyth transitorye thynges, as with syluer and golde, but with the precious blonde as of an vnspotted and vndefiled lambe Christe.

After

After the same sorte it shall be the preachers parte aswell in sermons, as in the administration of the Sacramentes, to shewe forth diligently to the people the death of the Lorde, as the onely satisfaction for oure synnes, and thorowe the same to rayse them vp, and to drawe them vnto repentaunce. And they muste witnesse to them that synne carelessly, and stubburnly, the thynge that is in the Epistle to the Hebru. that is to saye, that suche with theyr wicked life do stampe the sonne of God with theyr fete, and defile the bloude of the Testament, and therefore shall be punished of God at length horrible bly, and everlastyngly.

¶ Of the true, & proper vse of Gods lawe.

FOrasmuche as the true acknowledgynge of synnes is necessarie to repētaunce, or contrition, the lawe of God must be continually declared, and beaten into the people, and the horrible punishmentes whiche God in the lawe threatneth to them that synne, both wyth terrible wordes, and moste dreadfull exemples, whiche he sheweth in punishing the vngodlie, must be sette before them. For though Christe alone be the auther of repentaunce towardes God, that is to saye, of holesome contrition,

and

and griefe for synne, whereby the herte of man is perfectlye turned vnto God, and brought agayne vnto the obedience of him, yet he wyll that the preachynge of his lawe be applied to thys purpose, and he wyll not denie the encrease of his spirite, when it is faythfully applied.

Thys thynge then is chiefely to be warned, to the entent that men maye be rightly taught of the lawe, namely that all that, is called the lawe or commaundemēt of God, & is so in dede, that declareth vnto vs what god requireth of vs, what pleaseth him, and what displeaseth hym. And this thing must necessarely be taughte, because of thē which thinke that the lawe is not contayned in the bokes of the newe Testamēt, and that there be no cōmaundementes taught therein. And agayne that there is no Gospell in the olde Testament. Which errour maketh mē vnfitte, and vntowarde to vnderstāde the scripture a right. Wherefore where so euer commaundemētes are taught, with whiche god sheweth, what he alloweth or disalloweth in vs, whether they be in the newe Testament or in the olde, they ought to be compted for the lawe of God, and they must be none otherwyse taughte, and declared, then those that Moyses taught.

What is to be vnderstāded by the name of the lawe.

Second.

A double vnderstandinge of the lawe.

Secondly we must knowe thys also, that there is a double vnderstãdyng of the law. The fyrste is fleshly, and grosse, when men thynke that onely outwarde actes are prohibited in the lawe, whiche if a man auoyded metely wel, he hath satisfied the law, though there remayne styll in the mynde euyll affections, and concupiscence repugnant and cõtrarie to the lawe, which is onely restrained for feare of punishmentes, that it breake not forth into outwarde mischeuous actes. As if a man should thinke, when the law sayth. Thou shalte not steale, that he hath obeyed thys precept, when he hath holden him selfe from manifest robberie, and theefte, though in the meane whyle his herte boyle wyth couetise, and carefulnesse of thys lyfe, and burne wyth the desire of an others good. Surely thys vnderstandynge of the lawe, is a false and a verie heathnishe errour, whiche maketh nothing els then hipocrites, of whiche sorte that pharisee was standyng in the tẽple, and prayng, I thanke the God that I am not, as other men be raueners, vniuste, adulterers, as also thys publicane is. They then that thynke so carnally of the lawe, haue muche a do and greate difficultie to come to the knowledge of Christe. For they loke onely to outwarde workes, which they

they thynke they can perfourme wyth their owne strength, and therfore they truste that they maye obteyne forgyuenes of synnes and saluation wyth theyr owne workes. And as for the preachynge of free remission of synnes thorowe Christe, and the ryghtuousnes of fayeth, they are either offended wyth it, or despice it, as folishe. The vayle in olde tyme layed ouer the face of Moyses when the chyldren of Israell coulde not directe theyr eyes vnto his face, signified thys vngodlie persuasion. For suche men haue theyr wyttes blynded, as the Apostle sayth. For as then the Isralites onely behelde the vayle layed vpon Moyses his face, and not the face it selfe. So these hypocrites se not the true meanynge of Goddes lawe, but stycknge in the lettre they folowe a carnall vnderstandynge, whiche they falsely laye vpon the clearnes of the lawe as a certayne couer. Thys vayle remaynneth vnto thys daye in readynge of the olde Testament in all them, from whom Christ taketh it not awaye, whiche onely with his spirite openeth the true vnderstāding of the lawe. Wherefore the Apostle sayeth, but when they shall be turned to God, the vayle shall be taken awaye.

The other vnderstandyng of the lawe is

true

true, and spiritual, whē we vnderstand that not onely outwarde naughtie workes are prohibited, but also inwarde, that is to say, cupi cōcupiscēce, cupi affections, al thoughtes, wordes, dedes, wyll, inclination, and what so euer thynges either in our body, or soule be moued in anie wyse agaynste the lawe of God. Then we acknowledge that not onely outward discipline is required of vs, and vertues whiche wythout grace we maye perfourme of our owne strength, but suche workes, as the holie goaste hym selfe worketh invs, as, a true and perfecte truste of grace and Gods healpe thorow Christe Jesus, true inuocation in al perilles, feruent loue of God, and oure neighboure, perfecte obedience from the whole herte, and al oure strengthes, to be pure and fre frō al naughtie motions, and to be inclined and carped onely hereunto, that thou serue God onely, that thou praysest and magnifie hym onely with the true loue of hym, and of thy neighbour with al kindes of good workes, wherby thou mayest further the health of men, and therein sette forth the glorie of God. Thys true, and holesome vnderstandynge of the lawe is necessarie for all men, wherewyth as all men be reproued of synne, so also they be called backe vnto repentaūce, and

a waye

a waye vnto theyr hertes is prepared for the Lorde. Thus also oure Lorde Jesus Christe interpreted certayne commaundementes of the lawe. Math. v. wyllynge vndoubtedly that the rest shoulde be so vnderstanded, and declared.

After the same sorte Paule lykewyse declareth the strength of the lawe. Roma. viij. saying the lawe is spiritual, but I am fleshly solde vnder synne. Seinge then that the lawe is spiritual, it requireth spiritual workes. But man beinge fleshly, doeth onely the workes of the flesshe. For an euyll tree bryngeth not forth good fruites. He then that wyll satisfie the lawe muste be made a pirituall man, and he muste do spirituall workes, as those be that the holy spirite worketh in vs, as, the true faith of Goddes worde, and burnynge loue, and feare of God, and the fruites of these vertues. Whereof it appeareth that we can not do the leste cōmaundementes of the lawe thorowe oure owne strengthes wythout the healpe of the holie goste. The brightnes that shone in Moyses his face, whiche the eyes of the Israelites coulde not abide, signified the vnderstandynge of the lawe. For as the Israelites could not suffre with there eyes this bryghtnesse but beinge skraped

We keepe no precept of our owne strēgth

fledde away. So carnal reason can not attaine this vnderstandinge of the lawe, but rather abhorreth it, and iudgeth it veri mad For if it were so, thincketh she, al men must needes be damned eneriechon, and she weneth that God doeth vniustly wyth vs, if he commaunde those thynges that we can not performe of our owne strength. This reaso casteth away the true vnderstandinge of the lawe, and casteth a vaile before hyr eyes and conforteth hir selfe with this false opinion, that we haue free wil and if we do asmuch as lyeth in vs, that God can not but take it in good worth, and that he requireth nomore of vs at al. But we that beleue in Christe, and be taught of the holye goste knowe that thys is the true sentence of the lawe, whiche we haue proposed. For we see the face of Moyses vncouered, and haue obtained that, that Paule spaketh of. ii. Cor. iii, But whan they shalbe conuerted vnto the Lorde the vayle shalbe take away, For after that we haue knowne, and do beholde Christ thorough fayth, a new glorie of god shyneth in vs, and we are transformed to the same image of Christe, goynge forth daiye from the clearnes of thys new lyfe begon in vs, to the clearnes of Christes lyfe, and that thorough the spirite of the Lorde.

Seinge

Seinge that Christ thā thorough the knowledge of hym selfe gyueth vs thys spiritual lyght, and clearnes of newe lyfe, it is certaine that it is required of vs in the lawe and that it is necessarie for vs vnto saluation. ffor Christ came for thys purpose, rose agayne, and entred in to his heauenly kingdome, that he myght restore and finishe the same in vs, where vnto we were first made, and are called agayne by the lawe of God. Wherefore the face of Moyses is now vncouered and the true vnderstandinge of the lawe is disclosed vnto vs, which be conuerted to Christe the Lorde, and be holde hym thorough fayth, and in hym partly knowe. enioye, and line the lyfe, that God alloweth

Thirdly whan that it is declared, what muste be vnderstanded by the name of the lawe of God, & what is the true meaninge, and interpretation of the lawe, we must considre, and teach diligētly, for what vse and ende the lawe was gyuē to vs of God. ffor thought we haue in few wordes some what touched it, that is to wit, that the lawe was gyuen for this purpose, that thorough the knowledge of synnes, whiche it causeth, it myght worke repentaunce, neuer theles we must declare this thing some what more plētifully. And for asmuch as S. Paul taught

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the ſtrenghth and nature of the lawe wpth ſinguler diligence, and plaines, as a man that percepued, that the ſtrength of the lawe beinge not wel declared, and knowen, men wilbe iuſtified rather with the keepinge of outward diſcipline, and coũterfaite workes of the lawe, than with fapth in Chriſte: we thinke good to conſider three ſentences of Paule, where wpth he moſte clearely, and plapnly expouned the ſtrength, and nature, and vſe of the lawe, that thus, aſmuch as is poſſible, we maye take awaye that feſtred errour of mẽ, wherby they go about to ſatiſfie the law with their owne ſtrẽgth and being cõtẽted with an outward, & vaine shewe of righteouſnes, they neglecte Chriſte, and haue no care at al of the true rpghteouſnes of the herte: theſe be the ſapinges of Paule. Thorow the lawe is the knowledge of ſpn. Ro. iii. the lawe worketh wrath. Ro. iiii. The lawe is our ſcholemaiſter to Chriſt: Ga. iii.

Out of the firſt ſaipnge, whiche is thys thorough the lawe cometh knowledge of ſynne, we muſte learne, and, teach that thorough the falle of Adam there is ſo greate darkenes broughte in to mannes reaſõ, that of our ſelfe we can not vnderſtande, what ſynne is, and therefore that God gaue vs the lawe that we might know ſinne therebi

For this cause we muste be resolued here-
vpon, that, that is synne in deed, that God
forbiddeth, and contrarye wyse that, that is
a good worke, that God commaundeth.
Wherefore whan we turne our selues from
the lowe of God, and looke vpon it negli-
gētly, as we haue done a greate while with
the great hurte of the church, the true know
ledge also of synne is clearely lost, and lyke
wyse of ryghteousnes, & than wyth cōter-
faite sinnes, and good workes we vexe both
our selues, and other in vaine, which thinge
manie haue done, and dō yet vnto this day.
For if anye thynge be omytted agaynst su-
perstitious vowes and against other thinges
whiche God requireth not, if we haue been
slacke in the afflictions of the bodye taken
vpon vs for no regarde of Godlynes, and
much lesse for the vsynge of the same, or if
we haue lette passe anye other inuention of
men, that profiteth nothinge to true ryghte
ousnes, for these thinges superstitious men
are meruailously grieued, and compte them
for synnes, they shryue them selues of these
thinges carefully, and thinke that they must
wash thē awaye with singuler repentaunce
Contrarywyse if they haue performed a-
nie thinge herein, they thinke that they haue
done a noble act, and haue deserued much of

Reason of hir selfe vnderstandeth not what is sinne

What sinnes were falsely fayned.

hym, God

God. In the meane whyle they neglecte in them selues and winche at those true, and most greuous synnes, frō which (as from headsprynges) al other euil thoughtes, wordes, and deedes flowe out, as these be, the neglectinge of God, and hys worde, vnbelefe, distruste of Godds promise, despiceing of hys threates, sondrye naughtye lustes naturally engendred in vs. But whyle these herpe synnes and vices be not yet knowen to vs, and therefore grieue vs not, how can we ryghtly acknowledge thē, and aske forgiuenes of them thorough Christe. Wherefore that we maye truly acknowledge oure synnes, and be deliuered frō them thorough Christe, we muste needes knowe them and considre them, not after our reason nor mannes traditions, but after the lawe of God. Paule so greate an apostle in, vii, to the. Ro. wrpteth thus of him selfe, I knowe not sinne but thorough the lawe, yea I had not knowen, that concupiscence is sinne, excepte the lawe had saide. Thou shalte not luste. And though the same apostle say in the same Epistle cha. ii. that the heathen which haue no lawe doe the thinges of the lawe by nature and that they hauinge no lawe, be a lawe to them selues, shewinge the workes of the lawe wrytten in theyr hertes, yet it is knowe

Paule knewe not synne without the lawe.

en by the whole doctrine of this apostle, and al the scripture, that men endued onely wyth the iudgement of nature, and whyche haue not the spirite that begetteth a newe, determine nothynge effectuously, but of outwarde discipline, and of sinnes committed agaynst the same, to stirre vp true repentaunce thereof in thē sleues. For they which onely haue the lyght of reason, neglecte the thinges that they cōmitte agaynst the faith in God and true worshippinge of God, because they beleue not, nor truste in God, nor calle vpō him wyth a true herte. They are nothinge payned for those thinges, neither haue they anye care at al to amende the same, and to turne to God, and to approue them selues vnto hym with true fayth, and truste. Thys the apostle wrate of the wyse amonge the heathen whyche had gotten anye knowledge of God. Where as they know God, saieth he, they honored not him as God, neither were thankefull, but were begiled thorough theyr thoughtes, and their ignorāunte herte was darckned. Whan thei beleued them selues to be wyse, they where made fooles, and chaūged the glory of thim mortal God thorough an image not onely made after the lykines of manne, but also of foresooted, and crepinge beastes.

But God which is ritche in mercie gaue his spirite, the teacher of all truth to manie of them both before, and after the geuynge of the lawe, wythout the ministerie of thys lawe, onely throwe the comon lawe of nature, and doctrine receiued from the fathers And by thys spirite they both knewe, and dyd the thynges that pertayne to the lawe, and were to them selues in steede of a lawe. Of whiche thynges they coulde do none, throwe the only light of that nature, wherwyth they were borne into thys world. For seinge that Paule coulde not acknowledge synne without the lawe gyuē, & reueiled frō aboue, vndoubtedly the doctrine of the law of God is necessarie to all men, that they maye knowe theyr synne therby. Wherfore the lawe muste be sette forth, and repeted to the people wyth all diligence, that they may learne to haue it euer in theyr eyes, and to consydre it reuerently, and to directe theyr myndes, and all theyr doinges thereunto, that throwe true and substantial knowledgyng of synne, a lyuely repentaunce of the same maye be prycked vp.

For that is a true, and holesome knowledge of synne, when we do not onely acknowledge what synne is, but also that we are giltie of synne. And the lawe was gyuē

to steare vp in vs, such a knowledge of sinne. For it sayeth not onely that murther, auoutrie, theefte, and suche lyke, be synnes, but it sayeth, kyl not thou, yea be not angrie without a cause, committe not thou auoutrie, yea desire not an other mannes wyfe, steale not thou, yea defraude not thy neyghboure in anie busines. He that heareth these thynges wyth a purged mynde, and lyghtened wyth the spirite of adoption, acknoledgeth that it is required in the law, that we embrace and perfourme the thinge that God commaundeth wyth all our herte, wyth all our soule, and wyth all our strength, and that we all togyther abhorre from that, that he forbydeth, wyth al our vnderstandynge, all oure wyll, and all our nature. Therefore when a man perceyueth that he is yet farre frō this true obedience, and studie of Goddes lawe, he acknowledgeth hym selfe, though he abstayne outwardly from murther, adulterie, theft and fraude of his neighbour, to be neuertheles before God a murtheer, an adulterer, and a theefe, and to be in daunger for giltines of all these euyls. For all be it that he hath not conceyued in his mynde ani reuengeaunce, luste, or wronge, nor hath consented to cōmitte the same (whereof no man wyl lightly boste) neuertheles he shall fynde

in him selfe an inclination, and a readines of mynde to the same mischiues. Thus when he laboureth to lift vp his mynde vnto vertue, gētlenes, liberalitie, and patiēce, he feeleth his mynde repugnynge, and euer wyth drawyng it selfe from those dedes, and if it be somewhat steared vp thereunto, yet he perceyueth it to faynt therin, and not to be moued, and to burne wyth so greate desire, as it shoulde.

But this lust to do euil, this repugnaūce to good, this difficultie, slownes, faynt nes, and slarkenes be verie synnes before God, because they be agaynste the lawe of God, whiche of right requireth of vs, that we do the thinges, that he commaundeth vs to do moste desirously, and abhorre the thynges that he forbiddeth with al our herte, and all our strength, so that we abhorre nothynge more in all oure lyfe.

Here of it appeareth playnly, that we are taughte by the lawe of God, whyle we beholde it after the meaning of Christ, that we be not onely sinners, but also prisoners, and solde vnder synne. For we can not represse in any wise those inward motions with our owne strength, which thing whē we learne, and acknowledge out of the lawe, then we haue a true, and an holesome knowledge of

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the lawe. Therfore as the Apostle teacheth diligently, and beateth in thys knowledge of the law, so al preachers must be most diligēt, to teach, and print the same in the people, omitting the subtile disputations of the lawe, that make nothinge to the purpose. For while they cōtinually beate in this substantial obseruatice of the law, which Paule teacheth, they shall steare vp in men a true knowledge of synnes, and thereby a spuely and effectuous repentaunce, and a careful, and earnest conuersation vnto Christe. For they that geue them selues earnestly to thys perfecte obedience of the law, and turne their syse thereunto, shall muche better perceyue, then anie man can teache, how great corruption there is of nature, and howe greate tirannie of synne in vs.

An other sayinge of Paule, whereby we may know the true vse of the lawe, is thys. The lawe worketh wrath, wherwith the Apostle signifieth, that we do not onely not acknowledge sin of our selues, but also neglecte it when we haue acknowledged it, and dispice carelesly the iudgement, and wrath of god against synne, which the law threatneth, as though God were not so much offended with our sinnes, as the scripture wytnesseth, and as though he coulde wynke at them.

them. Where as yet Dauid testifieth, that God wyl not iniquitie. For thus he sayeth: Thou arte not the God, that wylleth iniquitie. And thou hatest al that worke iniquitie, and shalt destroy them that speake lyes.

Wherfore God would frape, steare, and moue vs agayne wyth his heauenly voice, that we myght feele his wrath in oure consciences. And thys he doeth wyth threateninges of punishmẽtes, and miseries, which he added to his cõmaundemẽtes in the law, both corporall, and euerlastynge manie tymes, and ryght horribly, and al sinners shal suffre them, if they repent not, and be deliuered thorowe Christ. Therfore the preachers muste diligently declare to the people these punishmẽtes & miseries, that at length they maye vnderstande the wrath of God, and feele it in their cõsciences, that being fraped wyth the intollerable iudgement of God, they may be steared to seke grace in Christ, and deliueraunce from thys wrath of God.

Hereof it appeareth sufficiently that the law was not geuẽ to testifie, and to quicke, but that thorowe it we myghte vnderstande that synne raygneth myghtely in vs, and that we shoulde seeke an other waye, wherby we myghte come into Goddes fauoure, and obtayne that lyfe, that the Gospell sheweth

weth, namely fayeth in Christ. Wherof. S Paule wrate to the Galathians. iij. For if there had bene a lawe, that had bene able to quycken, ryghtuousnes had ben of the lawe in dede. But the lawe iustifieth not, but condemneth, while it prescribeth, and requireth that, that God requireth of man to be done, and threateneth death, and hell to all them, that perfourme not the thynge, that it prescribeth and requireth, whiche thynge no man can do. For we are so destitute of the glorie of God, and true ryghtuousnes, so solde to sinne, and plainly sodead, as Paule witnesseth, that the law it selfe, which should be a remedie vnto vs, and bynge vs againe to lyfe, is turned into oure destruction, and casteth vs further into hell, concupiscence beinge steared vp thorowe it, and synne encreased.

Wherefore thys is the vse of the whole lawe, that it shewe vs thys oure perdition thorowe synne, and that it dryue vs (beinge strycken wyth true griefe for syne, and wyth the feare of Goddes iudgement, and being destitute of all hope of saluation to begotten otherwyse) to Christe the sauiour, which thorowe his passion, and death hath remoued the wrath of God from vs, hath obtayned fauoure, gyueth the spirite of regeneration

tion, thorowe whiche spirite beinge sanctified, and strengthened, we are dryuen forth to worke well, and we are staped wyth this consolation, that he is oure onely Meditoure, and Sauiour, whiche maye sette his perfect obedience, and rightuousnes betwene the father, and vs, and at length in the resurrection wyll deliuer vs from all synnes, and gyue vs perfecte ryghtuousnes.

The lawe is our guyde or scholemaister to Christe.

The thyrde place of Paule is thys. The law was made vnto vs a scholemaister vnto Christ. Thys ende then of the lawe must be diligentlye declared and repeted in sermons. For all we haue yet neede of thys scholemaistringe, accordyng to the measure of faith, and the spirite gyuen to euery one. For there remayneth a greate weakenesse in vs all, by reason whereof we haue neede thorowe the feare of the seruile spirite, to be euer dryuen to Christe, and to be kept in the obedience of God, vnto a fulle libertie of the spirite of chyldren.

Further more no smalle parte of christian people, in thys laste, and so corrupte age of the worlde, after so notable a defection from the lawe of God, followeth theyr lustes without care, and lyueth in manifest vices. It is then as necessarie to preache the lawe to thys hynde of people, and to rapse

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them vp from the ſleepe of theyr vices, thorowe the feare of Goddes iudgementes, and to dryue them to Chriſte, as it was to the olde people. Therefore it ſhall pertayne to the preachers, whyle they exhort to good workes, to beate in diligently the cõmaundementes of the lawe, the promiſes, and threates ioyned to the commaundementes. Howe be it they muſte do it wyth ſuch moderation, that togyther wyth principall diligence, they teache that it is Chriſte onely, that worketh the true obedience of the lawe, and that he ſatiſfied thorowe his obedience that, that wãted in ours, wherin there is no perfection. For as longe as we lyue here, oure obedience is verie ſclender, and vnperfecte, nor ſatiſfieth the lawe at anie tyme, whiche lawe ſetteth thys marke of our obedience, that we loue God wyth our whole herte, our whole ſoule, and all our ſtrengthes. Wherefore thoſe places in the lawe, and in the prophetes that preache of Chriſt, whereof there be manie in the ſcripture, ſhal be declared, and commended to the people wyth greate diligence.

Euẽ the lawe leadeth and remitteth to Chriſte.

For the lawe profiteth vs not onely in this poynte, that thorouge the knowledge of ſynne, whiche it ſtirreth vp, and the feare of Goddes wrath, whiche it cauſeth, it calleth

leth vs agayne to Christe, and keepeth vs thorough obedience towardes god, in Christ and yet by none other strēgth, thā of Christ but also it magnifieth, and sheweth Christ wyth pleasaunte preachinge, and remitteth and leadeth sweetely vnto hym, because it preacheth hym be the onely obteiner of mercie, and our sauiour, whiche thinge it doeth two maner of waies, Firste with plaine, and open testimonies, as thys is, that we reade in Deutro. xviii. The Lorde shal raise vp to the a prophete syke me. Secondly wyth shadowes, and pleasaunte allegories, as that is of the paschal lambe. So the prophetes also prophetied of Christ many waies, and more openly and plētifully thē Moyses, til at the last John baptiste shewed hym with his finger beinge present. Al whiche thinges must be preached, & expouned to the people wyth greate diligence out of the lawe, and the prophetes.

These than be the causes, why the lawe was gyuen, whyche God knewe that we would not keepe, namely that being taught and admonished thorough it, we shoulde ackonwledge our weaknes, and infirmitie, and feele the excidiuge wrath of God, and thorowe a certaine Godly discipline be led vnto Christe, & put al our truste in him and

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applynge good workes, shoulde growe in to hym daylye, whiche is the heade, beynge furnished wyth all Godlynes, and vertue. After that the ministers shalbe instructed of the lawe, and haue taught the people faythfully, than they shal both them selues vse the lawe aryght, and shal bringe the people into the true knowledge of it, & shall moue thē to true repentaunce, and griefe for theyr synnes, and so stirre thē vp, and driue them vnto Christe the redeemer, to serue him with al desire.

And because the commen people can nat vnderstande and remembre al the preceptes of the lawe, seynge that they be verye many, and euerye one hath a large dominion, the preachers muste after recite and printe in the myndes of the hearers: the briefe summes, and cheife articles of Goddes law, as that is, that we haue in Math. xxii. Thou shalte loue the Lorde thy God wyth thy whole herte, and in thy whole soule, and in thy whole myndе. Thys is the principall, and greate commaundement. The seconde is lyke therunto, Thou shalt loue thy neighbour, as thy selfe. Vpō these two commaundementes the whole lawe, and the Prophetes depende. Item, that the apostle wrate to Timothe. The ende of the commaunde-

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ment is lone frō a pure herte, and good conscience, and faith not fayned. And in asmuch as it was moste mercifullye permitted in olde tyme, that Godlie parentes shoulde teache theyr chyldren wyth al diligence the ten cōmaundementes, wherein the whole doctrine of godlines is playnly cōprehended, whiche thinge brought such profitte, as no man can expresse, the preachers shall diligentlye and often recite thys summe of Goddes lawe, and shall declare in theyr sermons briefelye, and playnelye the true meanynge of euery precepte.

¶ A briefe declaration of the ten commaundementes.

A sum of the first cōmaundement.

IN the first sentence then of the ten commaundemētes, I am the Lorde thy God, whiche brought the out of Egipte. etc.

The preachers shal first teach, that God wytnesseth with this his worde, that he himselfe, whiche gyueth vs thys commaundemente, is the onelye Lorde, that is to saye, the almightie maker, and gouerner of all thynges, onelye good, and the cause of goodnes, and the dryuer awaye of all euyls.

Secondlye that throwe the preaching of the Gospell, and baptisme, he hath receyued vs into his people, as in olde tyme he receyued Israell, bryngyng him out of Egipte, and

and the house of bondage, and geuing hym his Sacramentes. And that in Christe oure Lorde, he wil be a God also to al vs, to whō he hath caused these thinges to be preached, that is to saye, an author, and gyuer of euerlastinge saluation, of restitution both of bodie, and soule.

And seing that it is extreme vngodlines, not to heare God, whē he speaketh, and not to beleue him, when he promiseth, all good thinges, the preachers cōcerning this worde next before, shal teache, that God requireth, that with al our herte we beleue this his testimonie, and promise, and that we rest therin, namely that we acknowledge hym to be our God, and Sauiour, that we worshyppe him, and alwaies cal for his mercie, succour, and ayde thorowe our Lorde Jesus Christ, and that we feare, loue, and magnifie hym wyth all oure hertes aboue all thynges for his vnmeasurable grace & great benefittes.

In the seconde commaundemente, thou shalt haue no straunge Goddes before me, thou shalt make to thy selfe no graue̅ image to bowe downe to it, or to worshyppe it, the people muste be admonished fyrste, that thorow straunge Gods, and worshippyng Images al trust of Gods healpe is to be put in nothing besides God in Christ,

and that all worshyppynges of God, as all those be, that are in hande wythout the worde of God, as the worshipppynges, of the Mahometistes, Jewes, and of them whiche goe aboute to worshyppe God and to obtaine hys helpe with such ceremonies, as be not taken out of the worde of God, nor serue effectuously to the gospel of Christ or wyth ceremonies not instituted by the Lorde hym selfe, but vsed wyth out repentaunce, and fayth. The Lorde also forbiddeth in this place all Witchcrafte, and all that abuse of creatures whan men either require that profite of thinges, for which they were not made of God, whiche thinge is committed in false dominations, and other witchcrafte, or whan they require profite of thinges, for which they were made in dede, but they require it not as comming frō God, and hangynge vpō his grace, prayinge for it firste of the Lorde, thorough Christe, and to his glorie.

Further they shal teach, that in this commaundement there is reueled vnto vs that corruption of our defiled nature, and that vngodlines that is naturally grafted in vs, by reason whereof we be euer ignoraunte, we fle, and neglecte the true, and only God, and we seeke no helpe of God trustinge in

mannes strenght, and in our owne, or we seke it not frō hym, the onley, and true God in Christe, but from counterfaite, and false Goddes, and that sometymes vnder the name of the true God hym selfe, whan we calle vpō God the father of our Lord Jesus Christ thorough thys onlye Mediator with out repentaunce, and fayth, and some tymes vnder other names, as whā-mē aske of saintes deliueraunce from synnes and helpe of this presente lyfe, and of the life to come, or finally whan we vse ceremonies straunge frō the worde, wyth true cōuersion to God, and worshippinge of the herte, to seeke the helpe of God thereby, and to make God bounde to vs. For al thys vngodlynes beinge naturally engendred in vs is disclosed in this seconde commaundement, and sette before oure eyes to be consydered by the worde of God.

Thirdly we haue also in thys worde a certaine holye scholemaistringe, where with God by thys commaundement shewynge, vs the corruptiō, and weaknes of our nature, wyl bringe vs to Christe hys sonne, whyche maye turne awaye, and pacifie hys wrath agaynst thys vngodlynes, and sinne cleauinge in nature, whyche moreouer may mortifie the remnauntes of thys euil, thorough

How this cō maundement is fulfylled.

rowe the holye goste, and keepe vs in true fayth, and calling vpon Goddes grace, and gyue vs, encrease therein dayly more, and more, that in Christ by the healpe of the holy goste we maye attayne so farre at length that we shall seeke, and desire al good thynges, and deliueraūce from al euyls of God only, and not of anie creature, nor any other wyse then he hath appoynted, briefely that we shall beholde, acknowledge, and glorifie his goodnesse onely in all the creatures of God made for our vse, and not the creatures them selues, and thys we shall do accordyng to his worde, and that waye, that he hath ordained, either after the generall workyng of nature, gouernaunce, and administration of the worlde, or after some peculiar constitution of religion, and gouernaūce of the chosē vnto the kingdom of his sonne.

As God made the sunne, moone, and other sterres, the ayre, the cloudes, and other heauenlie creatures, for this entent that they shoulde shyne, discerne the tymes, make the earth fruitefull, and serue men for other cōmodities, and also for such punishmētes, as God wyl laye vpon his despicers.

They now that require of the sterres, or loke for other effectes, as good fortune, and successe in thynges, an oportunitie of taking

matters

A brieke declaration

matters in hande, not simply hanging vpon God, and his worde, as in tyme paste the heathen, Iewes, and false christians did prouoke God moste greuously agaynste them, these men I saye, gyue that to sterres, that perteineth to God the maker of sterres, and they abuse them to thynges, whereunto they were not ordayned for vs of God.

They wrappe them selues in the same vngodlynesse that burne hallowed herbes against tempestes, and visions of the deuyll, whiche vse herbes, or other thinges to cause health of the bodye, or to procure successe of their busines, to whiche God hath gyuen no vertue for that purpose, whiche madnes raygneth muche now a dayes in the comon people. ffor thorowe the vngodlines that is naturally engendred in euery one of vs, and thorowe our turnynge from the true God, and true worshipping of the same, it cometh to passe, that al they that be not borne againe in Christe, neuer seeke Goddes healpe simply from God him selfe, nor by those instrumentes, that he hath sette before vs, nor after that sorte, that he hath appoynted. But they deuise alwayes newe Goddes, newe instrumentes, and newe wayes to obtayne Goddes healpe.

And mē admitte this vngodlie froward-

 nes

The Idolatrie that is cõmitted in ciuille power.

nes not onely in naturall thynges, but also in ciuile. For the officer is ordained of God, to mayntayne ciuile order, and to further his people to godlinesse, and to an honeste lyfe thorowe lawes, iudgemẽtes, and procuring of thynges, wherewyth thys present lyfe is sustayned, and thorow propulsation of those thynges, that hurt thys lyfe. They thẽ that require these benifittes of God, fust of god him selfe, and afterwarde of the gouerners, but as the ministers, and stewardes of god, and require them by a lawfull meanes, that is to say, by such as agreeth wyth the fayth in God and loue of oure neighboure, and is receiued by the comon lawes, and customes they do well and godly, and vse the instrumentes of Godes bountiousnes aryghte. But they that receyue of them the lawes of religion, and gouerne their whole lyfe after theyr wyll, not after the worde of God, and thynke them selues happie, if they be theyr friendes and miserable, if the matter be otherwise, though they runne into the displeasure of God, these men preferrynge the power, and emperp of men, before the power & emppre of the maker, do vngodly, & peruersly, & pernitiously abuse these instrumentes of Gods prouidẽce, offendyng in thys commaũdemẽt, which forbideth to haue strãg

Goddes

Gods. After the same sort God hath cõstitu-
ted religion in certayne bondes and prescri-
bed limites. For he hath delyuered vs proper
instrumentes, and a certayne waye, wherby
he wyll haue vs to aske of hym, and to en-
ioye the benifittes of regeneration, and hea-
uenlie lyfe, that is to say, his worde, his sa-
cramentes, and ecclesiasticall order. If then
we vse these thynges, as Christe hym selfe
hath proponed them vnto vs, conceyue, en-
crease, and worke fayeth in Christe, we do
Godly and religiously, a new and a blessed
lyfe is framed, encreased, and finished in vs,
and we present to God a true and accepta-
ble seruice. But if we vse these ordinaunces,
and ceremonies, whiche God gaue vs with
the outwarde worke onely, without true re-
pentaunce of synnes, and liuely fayth of the
redemption of Christ, or if we deuyse newe
ceremonies, and sacramentes, whiche were
neither taughte of God, nor leade to Christ
wherewyth we purpose to purge synnes, to
procure the benifittes of God, and to wor-
shippe God, for whiche entent the common
people abuse images, and relikes of sayntes
candelles, holie water, salte, and other con-
iured and consecrated thynges, we do vn-
godly and vnreligiously, and procure de-
structiõ to our selues in the steade of health,

The Idola-
trie that ry-
seth out of re-
ligion and ce-
remonies.

and we worshyp not God acceptably, but we present vnto hym a thynge that he abhorreth, and counteth abhominable, and we do hym great despite.

True fayth asketh all good thynges and help from God onely.

Wherefore the people muste be diligently, and continually taught, that true religion, and right worshipping of God cõsisteth herein, that we require, and loke for al good thinges, and the auoidaunce of al euyls frõ God alone, thorowe the onely Mediatour Christe, and by those instrumentes either of nature, policie, or religion, whiche God him selfe hath made, and commended wyth his worde for euerie thinge, and that we vse the same, after suche sorte, as Christe hath appoynted, that is to saye, that the same maye serue effectuously to repentaunce of synnes and fayth in Christ. Thus we cleaue plainly to the one, and true God, and we exhibite worshyppe pleasaunt vnto hym, and wholesome for our selues, synging to him wyth the Psalme wryter, who is there in heauen beside the, or whom woulde I haue in earth wyth the. My flesh and my herte is wasted, the strength of my herte, and my portion God is for euer. etc

Psal. lxxij.

To al these thinges the law is our schole maister thorowe thys cõmaundemẽt, wherin God forbiddeth vs to worshyp straunge

Goddes

Gods, and also forbiddeth al straunge wor-
shippyng of himselfe. But thys cõmaunde-
mẽt must be declared, & set forth with al di-
ligẽce in Christ the lorde, that mẽ may be al
wais steared vp, & drawẽ with this scholing
to Christe, and to the true worshipppuge of
God in him. After the same sort the thirde
precept also shalbe declared. Thou shalt not
take the name of the lorde thy god in vaine.
And firste the people muste be taughte that
God forbideth with this commaundement
what so euer is so spoken or kept in silence,
that it diminisheth the glory of god and the
magnifying of his name. For they that loke
for al good thinges frõ the fre beniuolẽce of
god in Christ, & put their hope of eternal life
therin only, say with Dauid, I wil praise the
lorde alwaies, his prayse shalbe euer in my
mouth. etc. Secõdly they must warne mẽ
that god thorow this cõmaundemẽt setteth
the wickednes of our hert and whol nature
before our eyes to be acknoledged, by reasõ
wherof we neglect the due praising & mag-
nifying of god, wherunto we should haue a
burning desire. For by nature we are so cor-
rupted with vngodlines, that it is tedious to
vs to heare god praysed, so farof it is, that
we study worthely to cõfesse him, to cal vpõ
him, & to magnifie the glory of his maiestie.

Thorowe

Thorowe whiche faute it cometh to passe, that wyth the lest incommodities, or commodities of the worlde, we suffre our selues to be fraied, and to be turned awaye from the true cõfession of Goddes name, and frõ testifying of the Gospel. And if god did not susteyne, vs wyth his power, we shoulde alsone fall to thys poynte, that we should abuse his holie name to periurie, lyes, superstition, and open blasphemie.

How this cõmaundement is fulfilled.

Thyrdly the instruction of this cõmaundement must be taught, that mẽ may learne that God thorowe thys commaundement sheweth vs our natural disease of vngodlines, that therby he may dryue vs to Christe his sonne the true and onely Mediatoure, whiche before hym may entreate for vs. and obtayne forgyuenes of thys euyll, and dayly represse the same thorowe the holie goste, and at length vtterly abolishe it, which may moue, and kendle oure hertes wyth his spirite, that we maye begynne the sanctification of his name in confessynge, testifyinge, and praysing his name, and his worde without feare, in all places, wyth all reuerence, and chiefely keepynge oure selues from all abusyng of the name, and worde of God.

Thus in the fourth commaundemente, remembre that thou keepe holy the Saboth daye,

daye, the preachers shal teache, fyrste that it is commaunded that in those appoynted tymes when the cõgregation is wont to come togither to heare the worde of God, to pray and to receyue the sacramentes, all christian men assemble thyther setting aside al other busines, chiefely on the sondayes, and holie dayes, and that they heare the holie lessons deuoutly, gyue somewhat to the poore, vse the sacramentes. etc. ffor we muste all seeke an encrease, and confirmation of fayeth, and of al godlines for our selues, and for them that be committed to their charge therowe these instrumentes of religion, whiche the Lorde hym selfe gaue and commended vnto vs for that purpose, and we muste therowe oure exemples approue maintaine, set forth and commende to other the common ministerie of the congregation, and the administration of the worde, and sacramentes, and other ecclesiasticall offices. And moreouer, euerie Christian man ought priuately with hym selfe, and wyth his familie to exercise hym selfe often, and busely in readyng the holy scriptures, and in prayers. Therefore preachers shal fyrst teache that this is commended in the thyrde commaundement.

Secondly they shal teache that in this cõmaundemente oure vice and vngodlines is shewed

shewed vnto vs, forasmuche as we neglecte holie cõpanies, the hãdeling of Gods worde, the participation of the sacramentes, and other exercises of religion, and bicause it is paynefull to vs to appeare in the syghte of God our father, and there to learne the holy knowledge of him, and his wyl towarde vs, and to gyue him thankes wyth worthy magnifying of his name, and holy gyftes.

Thirdly they shall teache that the Lorde discloseth vnto vs the vice of oure nature to thentent to cal vs to the repentaunce therof, and to dryue vs to Christ, which turneth away his wrath agaynst the same synne, and repressyth it dayly more and more wyth his holy spirite, and gyueth vs strength to resist that euil, and kendleth in vs a loue of Godly doctrine, prayer, sacramentes, al holy assembles, and exercises of religion, chiefly of them that be vsed vpõ holy dayes. For such daies we must with principal studie, & religion sanctifie to the Lorde, and ceasse from bodili worckes, and seculer businesse, and giue our selues wholly to the exercises of religion. Howbeit we muste also at other tymes come diligentlye togyther to prayer, to heare, and to learne the worde of God, and priuately euery man ought to gyue attendaunce for his owne parte, and with his

houſholde, to reading of the ſcripture, to exhortation and prayer, as we haue ſayd. For all theſe thynges this piece of the lawe concerning the Sabbath, ſhalbe our ſchoolemaiſter vnto Chriſte, if it be applied to our life. After the ſame maner concerning the fyfte cõmaundement, honour thy father, and thy mother, the people muſte be taughte that by the honour of our parentes, it is cõmaunded that we honour al them, which exhibite vnto vs fatherly and motherly kindnes, either in teachyng, and warnyng thynges that be Godly, and wholeſome, or in miniſtrynge neceſſarie thynges for our lyfe, or in defendyng vs frõ wronge, of whiche ſort the miniſters and paſtours be chiefely, and the ciuile officers, whiche we oughte to acknowledge, to heare and to worſhippe, as our fathers with al humilitie, obedience, and thãkfulnes. And bycauſe there is no man but at ſome tymes he maye do vs ſome good turne, the preachers ought to teache the people, that God requireth in thys commaundement al that, that S. Paule commaunded to the Ro. xiij. ſaying, go one before an other in honour. Item to the Phil. ij. Let nothinge be done by contention, or vayne glorie, but thorowe humilitie of mynde let euerie man thynke an other better then hym ſelfe.

Second.

Secondly it must be taughte out of thys commaundemẽt that we haue such naturall pryde, that we wyll submit our selues to no body, obey nobody, nor requite the benifites that we haue receiued, wherof spring many variaunces, diuisions of myndes, and dissolution of al necessary frendshyp.

Thirdly, thei must teach that God thorow the disclosyng of this euyl, would ter bsbp to true, ẏ holsome repentaunce, ẏ driue bs to Christ the sauiour, whiche turneth awaye the wrathe of God, that we deserue with this vice, and mortifieth the remnaunt therof in the flesbe throughe the holye gost, and bringeth bs so ferfurth, that we studye dayly to represse that naturall arrogantie, and pryde, and that we compte worthy honour and do worshyp our parentes, our ecclesiastical curates, and other ciuile gouernours, and al those that do bs good in doctrine, warnyng, counsel, correction, or with any other benefitte, and further al mẽ with whom we lyue, euery one accordyng to his state, and dignitie. Moreouer that we take al mẽnes admonitiõs, and rebukes in good worth, submitte our selues gladly vnto thẽ obeye theyr pleasure, and recompence theyr benifittes, that therowe out al oure lyfe, we maye do good to many vnto the glorye of

God

God wyth our moderation, obedience, and thankfulnes. Wherunto thys precepte concernynge the honourynge of oure parentes, ought to be our scholemaister into Christe.

But in thys commaundement it is not to be omitted that. S. Paule monisheth vs of, that it is the fyrst with promise. For it hath a peculiar, and large promise of longe lyfe, in the lande whiche the Lorde our God gyueth, namely in whiche God is called vpon and worshipped, whereupon his eyes loke to shewe bountiousnes on it. For it becometh them to haue longe lyfe in the people of God, whiche submitte them selues, and shewe them selues obedient, and thankefull to theyr parentes, to the powers, and to all men.

So in the sixte commaundement the preachers shal teache, fyrste that by manslaughter all violence and wronge agaynst the bodie of our neighbours, al reuengeaunce, and vniust cõmotion of the mynde, angre, wrath hatred, enuye, and all signes, wordes, and dedes that come of angre be forbidden, as Christe hym selfe interpreted thys sayinge Mathewe. v.

Secondly they shal teach that God warneth vs in thys precepte of oure natural arrogãcie, iniquitie, and impacience: Thorow

which

whych vices it cometh to passe, that we can suffer nothyng that is vnpleasaunt vnto vs but wee wyll haue all other to folowe oure lustes, though they be naughti and infinite, where as we in the meane ceasone wyll not onely omitte to do the thinges that be right and good to our neyghbours, but we wyll also cõmitte many vnrighteous and vnseamely thynges.

God than wyll condemne wyth thys commaundement oure naturall ignorannce, vnpatientnes, luste, and those that spryng therof, I meane anger hatred, enuy, brawlynge, fyghtyng. etc. And God wyl set before oure eyes howe cupl these thinges be, forbidding slaughter by name, but aswel that, that is cõmitted wyth the mynde, as wyth the handes. Whereby he requireth that as we abhorre all slaughter, so we shoulde abhorre all causes, and affection of slaughter, and to do our neighbour any wrõge. Thirdly they shall admonishe, that God wyll with thys precepte when our vice is knowen, prouoke vs to repent it, and dryue vs to seeke his grace, and mercie in Christe, whiche onely appeaseth the wrath of God deserued thorowe these our cupll̃es, and abolisheth, and mortifieth the remnauntes thereof with the holy goste, and worketh, and encreaseth soft

nes

nes in vs, that we maye ouercome the vice of impatientnes, and frowarde waywardnes in other, wyth oure patience, gentlenes, and humanitie, and recompence wronges done, wyth benifittes, and be gentle, and good towardes all men, forgyuynge as Chriſte hath forgyuen vs. Ephe. iiij. whervnto thys commaundement miniſtreth vnto vs an inſtruction in Chriſte.

In the ſeuenth cõmaundemẽt, thou ſhalt not committe auoutrie, the people ſhall be taughte, that God forbiddeth, and damneth all copulations beſide matrimonie, whiche he hym ſelfe ordeyned, and moreuer al luſt, and inordinate motions, all intemperaunce, al delites and pleaſures vnſeamely for chriſtian men, al riote and vncomelines in meates, drynkes, garmentes, geſture, wordes, and dedes, of whiche any cauſe of vnchaſtnes may riſe, or of any perturbation, wherby the bodie ſhall be made vnpliable, rebellious and ſtubburne towarde the ſeruice of the ſpirite.

Secondly that God warneth and accuſeth vs in thys commaundement of our natural lecherie, fylthy, and immoderate concupiſcẽce in al thynges, whiche he him ſelfe gaue to ſuſteyne, and cheriſhe our bodies.

Thyrdly that thorow the knowledge of

thys diſeaſe we are dryuen to repentaunce of the ſame, and to ſeeke the grace, and mercie of Chriſte, whiche turneth away the fathers wrath deſerued thorowe thys euyll, and whiche quencheth the remnauntes of thys diſeaſe remaynynge in the fleſhe, and worketh in vs true cõtinencie, chaſtitie, and perfecte holines in all thynges, that beinge healped wyth the aſſiſtence of the holy goſt we maye reſiſte euyl concupiſcences, and al intemperaunce, cleanſinge oure ſelues from all fylth of the fleſhe, and of the ſpirite, and worckynge holines wyth the feare of God. ij. Cor. vij. To the perfourmaunce wherof thys cõmaundement warneth and ſteareth vs, as a ſcholemaiſter.

Lykewyſe out of the eight commaundement, thou ſhalt not ſteale, we muſte learne that God here, by theft forbiddeth al fraud and wronge in matters pertepynge to the vſe of thys lyfe. And furthermore all couetouſnes, nigardnes, deſire of more thē other haue, and ſlacknes of due liberalitie.

Secondly that in thys commaundement God warneth and accuſeth vs of thys couetouſnes, deſire of more, carefulnes, & nigardnes in thinges pertaining to this lyfe.

Thyrdly that he dryueth vs thorow the knowledge and condemnation of this euyl

to

to repentaunce therof, and fayth in Christe, whiche remoueth the wrath of God deserued thorowe thys crochednes, and damned desire, and represseth the same in vs, and cõtrarie wyse steareth vp, and cõfirmeth suche truste of his goodnes that we maye surely certifie oure selues that God the heauenly father regardeth vs, and hath care of vs, and that he wyl minister al thinges aboundauntly, wherby we may sustayne, cherishe and also delite this our life. Thorow which truste beinge rapsed vp, let vs also learne to exercise true liberalitie towardes our neighbour leauing of all carefulnes for this lyfe, and let vs gyue liberally to al men of that, that the almightie hath gyuen vs, asmuche as we be able, and asmuche as the necessitie of oure neighboure requireth. Whereunto this cõmandemẽt exhorteth vs, as a scholemaister.

In the ninth precept we must teache that God by false wytnesse forbiddeth all wordes, and sayinges, yea silence, and dissembling of witnesse, and priuie prayse, wherby the fame and reputation of our neighbours is hurted, or not defended, as we would haue ours to be defẽded of other. Finally al false and vayne speache, that profiteth nothynge neither them to whom it is spoken, nor them

of whom it is spoken. Secondly that God wyll bynge vs to acknowledge thys corruption of our nature, this ambition, maleuolence, enuie. etc. wherewyth we diminisshe the estimation and excellencie of other, and dissemble, neglect, yea and often couer, and darken the thynges that pertayne to the prayse, and reputation of our neighbour.

Thirdly that God wyll thorowe the knowledge of thys oure frowardnes prouoke vs to repẽtaũce therof, & raise vp in vs a diligence and desire to cal for the grace of Christe, whiche came to pacifie thys wrath of God agaynste these oure euylles, and to quenche them in vs wyth his holie spirite, and to beginne suche humilitie of mynde, suche loue of an others dignitie, and excellencie, that we be delited with the good estimation, honest fame, and worthy praises of other, and that we wyll labour to set forth those good thynges, wyth no lesse diligence then our owne fame, and dignitie, and that we vse in al our cõmunication truth, honest interpretation and gentlenes, to the edification of the hearers, speaking alwayes those thynges to other, and of other, as we wishe other to speake to vs, and of vs, wyth a right iudgement of the spirite.

In the tenth commaũdement, thou shalt

not

not couette.etc. They muſt fyrſt teache, that by the couetynge of an others thynges, as his houſe, wyfe, familie.etc. all eupll concupiſcence is generallp prohibited, and all inclination, motions, and prones to eupll, and al lothſoinnes, and neglecting of good workes. Secondlp mē muſt be diligentlp warned of this, that they loke exactlp vpon this commaundement, and to examine wel themſelues accordyng therunto. Ffor in it God pulleth vp by the rootes, and ſetteth before our eyes the vniuerſall corruption of oure nature, and the inwarde frowardnes, and deprauation of the ſame, that in thys commaundement as in a glaſſe we mpghte ſe, howe wretchedlp, and horriblp we are depraued, and loſt thorough the fall of Adam in all our bodpe, all our ſoule, and all oure ſtrength, that we mape inſtlp crpe with the Apoſtle, wretched man that I am, who ſhal deliuer me frō the bodie of thys death? Ffor though ſome mā come ſo farre by the grace and healpe of God, that he acknowledge God wpth true fapth, that he worſhpp, and call vpon hym, as the fyrſt cōmaundement requireth, neither regardeth ſtraung Gods nor admitteth falſe worſhipppnge of God, neither in purpoſe of mynde, nor in wordes and dedes, whiche thynge the ſeconde coun-

maundement forbiddeth, neyther thynketh, speaketh, or doeth anie thynge that is cõtrarie to the confession, and sanctification of Goddes name, whiche thynge the thirde cõ maundement requireth, and that he be diligentlp occupied in all exercises of religion, whiche thinge the fourth commaundement requireth, that he submitte hym selfe, and gyue due honour both to the officers, and to all men wyth whõ he lyueth, as the fyrst commaundement requireth, that he conteine hym selfe frõ anger, and all bitter thoughtes, wordes, dedes agaynst his neighbour, as the sixt commaundement requireth, that he conteine hym selfe from all lecherous lustes, and lyue temperatlp, as the seuenth cõmaundement requireth, that he moderate his couetous desire, and be liberal to al men as the eight commaundement biddeth, that he represse the disease of backebitynge, and enuipng an others excellencie, and fauoure the estimation, and iust prayses of all men, whither the nynth commaundement calleth vs, although I saye, a man thorowe the benifit of Christ come to thys victory agaynst natural vices, & to this great towre of vertues (whiche felicitie yet none of the sayntes euer knowledged to haue chaunced vnto hym) neuertheles the same man by thys

tenth

tenth commaundement ſhalbe conuicted, to be a wretche ſtyl, and a damned ſynner, and the enemie of God, and when he hath well loked vpon thys commaundement, he hym ſelfe ſhall bewayle that he is ſuche a one. For as longe as he ſhal fynde in hym ſelfe, I ſaye ſome motion of mynde to that, that God forbyddeth, and damneth, but anie inclination, or prones at all, and a laput and ſlacke courage to do that, that God requireth, not only a lothſomnes, and reſiſtence: he ſhall acknowledge him ſelfe to be reproued, and condempned by this commaundement, as a tranſgreſſour of Goddes lawe. For where as the lawe requireth, that no forbydden thynge pleaſe vs, it requireth the ſame to be done of vs wyth all our hert all our ſoule, and all our ſtrength. For the lawe requireth, that God ſhoulde ſo be loued and worſhipped of vs. But no man can bringe thys to paſſe, that we be farre from all thoſe thynges that God forbyddeth, excepte the loue of God, and of thoſe thynges that God commaundeth ſo haue enflamed a man altogyther, that he abhorre from all that, that God forbiddeth, wyth his whole hert, his whole ſoule, and al his ſtrengthes. But none of the ſayntes atteined hereunto, whyle they lyued here. Wherefore it behoued

ued to graunte, that all men are conuicted by thys commaundement, and that no man lyueth in thys worlde whyche in dede is of a cleane herte, and hath no neede to be deliuered frotn the curse, and damnation of the lawe thorowe Christe.

Seynge then that the whole lawe dependeth hereupon, that we loue God wyth all oure herte. etc. We are conuicted transgressours of the whole lawe by thys tenth commaundemente, bycause it is proued that we haue not satisfied that poynte of the lawe where vpon the whole lawe dependeth.

Therefore by thys commaundemente oure crokednesse, and all oure miserie togyther is moost largely and fully sette before oure eyes, and we are moost mygh-tely dryuen to seeke repentaunce thereof, and the grace, and satisfaction of oure Lorde Jesus Christe, whiche turneth awaye the anger, and the curse of God, deserued thorowe thys inobedience and stubburnesse of oure lyfe, and offreth to the father for vs his obedience, and perfecte ryghtuousnesse, and wyth his spirite mortifieth oure fleshe corrupted thorowe concupiscences, and remueth vs all togyther, and rapseth vp in vs a feruent zeale towardes hym selfe, and

his

his commaundementes, that wyth the spirite we maye constantly, and manfullye fyghte agaynste the flesshe, and cutte of the lawe of oure membres, and kyll the olde Adam daylye more, and more, puttynge on the newe man Jesus Christe, whiche onelye hath satisfied the lawe, and is so acceptable to the father, that he compteth vs pleasaunt and acceptable in that dear beloued, though we be euer yet as transgressours of the law so in daunger of his wrath.

Thys generall summe, and interpretation of the commaundementes muste bee mooste diligentlye repeted, and beaten into the peoples heades, in all sermons, that they maye both truelye acknowledge their owne synnes, and learne to be repentaunt of them effectuouslye, and that they maye be myghtelye driuen to Christe the onelye leache, and Sauioure of oure soules, and also that they maye be rayled, and promoted in him to true vertues, to verie good workes, and to worshyppynge acceptable vnto God.

Furthermore the people muste euer be taughte thys thynge also that the promises, and threates agaynst the worshyppyng of false Goddes, and Idolatrie pertayne to euerie commaundement.

For

For the cause why they be ioyned to the commaundement that toutcheth false religion, is this, namely for that, that the keepyng, and transgression of the whole law is contened herein, that we acknowledge, call vpon and worshippe with true fayth, and feare the true God in Christe, the Lorde, nor departe from hym to false Goddes, and to a worshyppyng straunge from that, that he hym selfe taughte.

For who so asketh euerlasting health, and all good thynges wholly from God thorowe Christ Jesus, and not from anie creature, he shall also endeuour hym selfe diligently to keepe al those thynges, that God hath cōmaunded. For he can not once thinke what better thynge he may e do, as one that beleueth that a blessed, and eternall lyfe is prescribed vnto hym in these commaundementes. For what thinge can he gladder do then to gratifie God, whō he loueth aboue all thynges. Wherfore the Lorde also saied he that hath my cōmaimdementes and keepeth them, he it is that loueth me. Therfore who so studieth not to keepe the commaundementes of God, he loueth not God neither, and therfore he beleueth not that he is God, whiche commaundeth these thynges. Wherfore he asketh his felicitie and blisfulnes

nes of some other, then of thys true, and one God, and he hath straung Goddes. Seing then that the obseruation of al the cõmaundementes of God dependeth vpon the obseruation of thys commaundement concernynge the eschuinge of false Goddes, and false worshyppyng of God, the promise of the benifites of God, and the threatenynge of Goddes reuengeaunce, were ordeyned for thys purpose. But as we transgresse no cõmaundement of God wythout the transgression of thys, so neuertheles both thys promise and threatenyng pertayne to euerie commaundement.

Secondly the preachers shal also diligẽtly warne thys thynge cõcerning this place, (I wyl visite iniquities. etce.) that al maner of euyls, punishementes corporall, and spirituall, temporall, and eternall be cõprehended therein, amonge whiche thys is the sorest, when God forsaketh men, when he taketh his holy spirite from them, and giueth them to the desires of theyr hertes, into a reprobate sense, into concupiscences, and lustes. etc. Ro. j. Wherof the Psal. lxxxi. speaketh. But my people hearde not my voice, Israell attended not vnto me, wherfore I let them go in the crokednes of theyr hertes.

Furthermore in thys place the people

must

muste be ryghte diligently taughte, that what so euer aduersitie chaunseth vnto men either in soule, or in goodes, it is vndoubtedly the punishmẽt of God for our sinnes, whether it be blyndnes, ignorannce, darckenes of mynde, perturbations, naughtie desires, and affections of the hert vnto vnlawfull thynges, diseases, corporall pestilences either in oure owne bodies, or in the bodies of oure chyldren, friende, cattaple, eupll weather for thynges of the earth, eupll lucke, dammages in oure businesse, discorde, sedition, warre, and all troublynge of comon peace. For all these thynges are sent vpon men from God for synnes, and vngodlines.

God exercyseth vs wyth aflictions to call vs backe to repentaũce

In thys place the preachers shall adde, that God when he exerciseth the faythfull wyth sundrie afflictions, correcteth them fatherly, and for theyr profitte, and draweth them backe to hym selfe, and to his sonne Christe, that they be not damned wyth the wicked worlde, and that he loueth them nothynge the worse, whom he punisheth wyth outwarde punishmentes, and sore calamities. For he is wonte to begynne his iudgement from his owne house, and to chasten them, whom he loueth, and in them to shewe to the worlde the vehemencie of his wrath

that

that other men beynge fraped wpth these iudgementes, and wpth thys so greate seueritie of God vpon his owne chyldren, shoulde forthynke the synnes, in which they stycke, and amende, and take more diligent hede afterwarde that they synne not.

Thyrdly the people must be taught concernynge thys promise and threatenynge of God, I wyll visite the iniquities of the fathers vpon the chyldren to the thyrde, and fourth generation.etc. that God wyll exercise thys revengeaunce, whiche he threateneth here to his dispicers beinge vngodlie parentes, and elders vpon those chyldren onely, whiche throwe their owne wickednes haue lyke wyse well deserued the punishmentes that they suffre, so that yet in thys worlde they suffre muche lesse, then is due to theyr synnes, and peruersitie. So in lyke maner that no Godlinesse of the parentes, and elders profiteth theyr chyldren, whiche be vngodlie them selues, and continue in theyr vngodlinesse, but that it profiteth them onely, whiche be inheriters of theyr elders godlines. For thys threate, and promyse of God can not be contrarie to his Oracle sette forth by Ezechiell, that is to saye, that euerie father, or chylde shall either perishe throwe his owne vngod-

Other mens goodnes profiteth not the vngodlie, nor others vngodlines hurteth not the godlie.

godlines, or ſpue thorowe his owne Godlines, and that the father ſhall not be well entreated for the ſonnes godlines, nor pll, for the ſounes wyckednes, but that euerie man ſhall beare his owne ſynnes, if he ſpue vngodlie, and ſhall enioye his rewardes, if he ſpue Godlie.

God punisheth the wickednes of the parentes in wicked chyldren.

For by reaſon of originall ſynne, all men are borne vnder the wrath of God, and tyrannie of the deuyll. Wherefore if God to ſhewe vs his iuſt iudgement, leaue the children of the vngodlie in the power of Satan and therefore thorowe theyr owne miſchevous actes bringe vpon them ſelues ſo horrible puniſhmẽtes that the verie world perceiueth the vngodlines of the parentes to be puniſhed in the children alſo, neuertheles no wronge is done to thoſe chyldren, neither is God to be accuſed of iniquitie, ſeinge that they be euyll, and the chyldren of wrath by nature, to whom God can owe notyng but euerlaſting puniſhmẽt. So if God thorowe his vnſpeakable mercie in Chriſte Jeſu, deliuer thorowe his ſonne, the chyldrẽ of them that loued him, from all perdition, wherunto they were borne, and adourne them wyth excellent godlines thorowe the gifte of his ſpirite, and ſo heape ſo many benifittes vpõ them, that euery godlie man maye eaſely

iudge,

iudge, that in thē both their owne, and their parentes godlines is recompensed, and that it is declared, how deare they were to God: the vnmeasurable goodnes of God oughte to be embraced, and magnified therein, and therefore God is more to be loued, and his worde to be receyued more desirously, but the vnsearchable iudgementes of his mercie oughte not to be soughte out, the deape bottome of his goodnes muste not be pored into, much lesse ought we to blame thys his so greate bountiousnes, whiche doeth wyth his owne, as pleaseth hym.

¶ Howe the preachers muste teache of remission of synnes, and iustification.

After that men beinge moued thorowe the preachynge of the lawe beginne truelye to acknowledge their synne, and to repēt, and now detestyng synne, sigh for righteousnes and carefullye desire to come to Goddes fauour agayne, and to worshippe hym religiously, the preachynge of the Gospel muste also be added. For to be sorie for synne, sufficeth not to righteousnes before God, though the sorowe be so vehement, that it maye consume and kyl a man, as there was in Iudas. But satisfaction for synnes is also required and a sure truste of Goddes mercie, wyth a pur-

poſed

posed amendement of lyfe, and a continuall studie of ryghtuousnes afterwarde.

But mā cā perfourme none of these thinges thorow his owne strēgth, neither satisfy for his synnes committed and restore hym selfe into the fauour of God, nor embrace a better lyfe afterwarde. Oure Lorde Iesus Christe is alone, whiche thorowe his death hath satisfied for our synnes, as John sayth, he is a propitiation or attonement for oure synnes, and not for oure synnes onely, but for the synnes of the whole worlde. He thorowe the preachynge of the Gospell, setteth forth, and offreth the ryches of Goddes grace, and goodnes, and his owne satisfaction for our synnes, and the gyft of the spirite of adoption, and iustifieth, deliuereth from the wrath of God, and maketh parte takers of eternall lyfe, all those, that wyth sure fayeth whiche he hym selfe steareth vp and nourisheth in vs, acknowledge hym, and the father in hym, and thys same, his mercie, redemption, and satisfaction. Thys is the thinge that Esaye preacheth, that my ryghtuous seruaunt shal iustifie many thorowe the knowledge of hym selfe, that is to saye, thorowe fayeth, whereby we acknowledge hym, as a sauiour. And Daniel in the fourth Chapter. Thorowe Christe transgression

gression shall be finished, synne shal take an ende, and euerlastynge ryghtuousnesse shall be brought in.

As for the Gospell it is the ioyfull preachyng, and muche wished for, of oure Lorde Jesus Christe, namely that he came for thys cause into the worlde beinge made man, to deliuer all them that beleue in hym from synne, death, and eternall damnation, and to gyue them a newe, and perpetuall ryghtuousnes, and lyfe. Whiche thynge al the prophetes spake afore hãde of him, as the lorde him selfe expoumed in the laste of Luke. So, sayeth he, it behoued Christ to suffre, and to ryse from the dead the thirde daye, and that repentaunce, and remission of synnes should be preached in his name among all nations. The Apostles taught the same thynge euerie where, as it appeareth in theyr actes. For thus Petre preacheth, repente youre faules, and let euerie one of you be baptised in the name of Jesus Christ for the forgyuenes of synnes, and ye shall receyue the gyfte of the holy goste, actes. ij. Item, the God of oure fathers hath rayled Jesus, whom ye kylled hangyng vpon woodde, hym God hath exalted wyth his ryght hande a prince and a sauioure, to gyue repentaunce vnto Israell and forgyuenes of synnes, etc. And agayne,

What the Gospel is.

he commaunded vs that we shoulde preach to the people, and testifie that it is he, which was appointed of god a iudge of the quicke and the deade. To hym all the Prophetes beare wytnes, that who so beleueth in hym, he shall receyue remission of synnes thorowe his name. Saynt Paule preacheth the same thynge actes. xiij. Be it knowen to you then bretherne that thorowe thys man remission of synnes is preached. etc.

Though thys preachyng of the Gospell be short, neuertheles it is the power of God vnto saluation to euerie one that beleueth, Ro. i. Wherfore Christe also compareth the Gospell to a mustarde corne, to a treasure hidde in a felde, to a precious margarite, for the gettyng wherof we must sell, and leaue all thynges. Math. xiiij.

But that the strēgth, and efficacie of the Gospel may be more euident, the preachers muste euer studiously set forth Christe, and religiously preache howe great thynges he suffered for our saluation, howe great thynges he did. Further howe he wil haue these thynges shewed vnto vs, and what he wyll worke in vs thorowe thys preaching.

It is euident thorow the preachyng of the lawe, that all we be synners of oure selues, and destitute of the glorie of God, Rom. iij.

Item

Item that we are deade thorowe misdedes, and synnes, and be by nature the children of wrath, as other be. Ephesi. ij. prisoners, and solde vnder synne, that we oure selues can not rise out of thys perdition of oure owne strengthe. Roma. viij

Wherfore to obtaine saluation there needed a mediatour, and sauiour, whiche might pacifie God beinge angrie, and recõcile vs to God, and deliuer vs frõ synne, and death and make vs heyres of euerlastynge lyfe. Suche a sauiour and intercessour Christe is made vnto vs. i. Timo. ij. one God, and one attonemaker of God and men, Christe Jesus a man, whiche gaue hym selfe a price of redemption for al men. etc.

Thys Mediatour first entreateth wyth God the father thorowe his lyfe, death, passion, and intercession, to turne his wrath frõ vs, to receyue vs into fauour, and to gyue to vs, as to his children the holy spirite, and euerlastyng lyfe.

Further he cometh to vs and handleth his matter with vs thorowe the misterie of the Gospell, his holy spirite, and the crosse, that we maye beleue hym, and thorow faith obtayne ryghtuousnes, and euerlasting life.

And he handleth his matter wyth God after thys sorte, firste he ordred his whole

lyfe accordyng to the wyl of the father, beinge made obedient vnto hym vnto death, whiche thynges we should haue done. But bicause he sawe that they were impossible vnto vs, he performed them hym selfe he fulfylled the lawe, as he sayth in Mathew. I came not to destroye the lawe, but to fulfyll it. And Paule to the Gala.iiij. Whē the fulnes of tyme came, God sent forth his sonne made of a woman, made subiecte to the lawe, to redeame them that were subiecte to the lawe. Therfore he wrate also to the Cor. Christe is made righteousnes vnto vs of God, that is to saye, his righteousnes was performed for our sakes, and gyuen vnto vs. Item Phil.iij. Yea and I thynke all thinges to be losse for the excellencie of the knowledge of Christe my Lorde, and I cōpt them for refuse, that I maye wynne Christe and be founde in hym, not hauing my righteousnes of the lawe, but that, that is thorowe the fayth of Christe. etc. For whoso beleueth in Christ, to him whole Christ, and his perfecte ryghteousnesse is imputed at once, and togyther.

Secondly Christe translateth and remoueth all our synnes vpon him selfe, dieth for them, and suffreth al those thinges that we should haue suffred for our sinnes. As John Bap-

Baptiste testifieth, Beholde the lambe of God, whiche taketh awaye the synnes of the worlde. Item Esaie, of a truth he bare our diseases, and he sustepned our sorowes, and we cõpted hym stricken wyth a plage, and depressed of God. But he was wounded for oure iniquities, and beaten for oure synnes, the chastenynge of peace was vpon hym, and we were healed wyth his stripes. And we haue straped lyke sheepe, euery mã into his owne way, and God hath putte vpon hym the iniquities of al vs. Item Paule Rom. viij. God spared not his owne soune, but gaue him for vs all, and Chap. iiij. He was deliuered for oure synnes, and rayled for our iustification. So Gala. iij. Christ redeamed vs from the curse of the lawe, beinge made a curse for vs, for it is wrytten, cursed is euerie one that hangeth on tree. Thirdly he is a mediatour for vs, that God wyll receyue vs into fauoure. Esaie. liij. He bare the synnes of manie, and prayed for transgressours. The prayer of Christe John. xvij. teacheth the same thynge, I praye for them, not for the worlde, but for those whome thou hast gyuen me, keepe them in thy name. etc. And Paule Ro. viij. Christe is at the right hande of the father, and maketh intercession for vs, Itẽ to the Hebr. v. whiche

in the dayes of his fleſhe, when he had offe-
red vp with ſtrõge cryng, and teares, praye-
ers and ſupplications before him, that was
able to deliuer him.etc. Yea the whole epi-
ſtle ſheweth thys thinge moolte euidently,
that Chriſte oure high biſhoppe offred hym
ſelfe for our ſinnes, and entred into the moſt
holie place wyth his owne bloude, an euer-
laſtyng redemption beinge founde out. So
then Chriſte handled, and doeth handle the
matter for vs thorowe his death, and obedi-
ence ſhewed to the father, and thorowe his
interceſſion, that he reconcileth vs to God
the father, and for thys cauſe he is made
Lorde ouer all thynges, as the Apoſtle wit-
neſſeth Pſal.ij. whiche beinge in the fourme
of God thought it no robberie to be equall
wyth God, but he emptied him ſelfe taking
the fourme of a ſeruaunt, conſtituted in the
lykenes of men, and in ſhape founde as a
man, he humbled him ſelfe, made obedient
vnto the death, and that of the croſſe. Wher
fore God rayſed him vp vnto ſupreme high
nes, and gaue hym a name aboue al names,
that in the name of Jeſus all knees ſhoulde
bowe.etc.

After that Chriſt hath thus handled our
matter before the father, and pleaſed his an-
ger, afterwarde he executeth the office of a
kyngh-

faithfull intercessour and patrone, he turneth him self to vs, he entreateth vs, that he may heale oure synnes, and weaknes. For this cause he saied to his disciples. All power in heauen, and in earth is gyuen vnto me, go therfore, and teache al nations, and receyue them into my discipline, preache the Gospel to euerie creature, baptising thē in the name of the father, and of the sonne, and of the holie goste, he that beleueth, and is baptised, shalbe saued, and he that beleueth not, shalbe damned. And teache them to keepe all those thinges that I haue cōmaunded you. Thus thorowe this short, and simple preachinge of the Gospell, he executeth the busines of oure iustification after a meruelous sorte. Therfore as the strēgth, and vse of the law muste be declared to the people, so the vse, and vertue of the Gospell muste be propouned, and beaten in with singuler diligence. For it is the power of God vnto salnation to euerie one that beleueth. Ro. i.

First then the preachers shall teache, that the Gospell bringeth to vs remission of synnes, if we beleue it truely, and vnfaynedly, and determine thorow this fayth, that God for his sonnes sake will be mercifull vnto vs, and accepte vs, and compt vs for sonnes not for the dignitie of our workes, and they

lyfe accordyng to the wyll of the father, beinge made obedient vnto hym vnto death, whiche thynges we should haue done. But bicause he sawe that they were impossible vnto vs, he performed them hym selfe he fulfylled the lawe, as he sayth in Mathew. I came not to destroye the lawe, but to fulfyll it. And Paule to the Gala. iiij. Whē the fulnes of tyme came, God sent forth his sonne made of a woman, made subiecte to the lawe, to redeame them that were subiecte to the lawe. Therfore he wrate also to the Cor. Christe is made righteousnes vnto vs of God, that is to saye, his righteousnes was performed for our sakes, and gyuen vnto vs. Item Phil. iij. Yea and I thynke all thinges to be losse for the excellencie of the knowledge of Christe my Lorde, and I cōpt them for refuse, that I maye wynne Christe and be founde in hym, not hauing my righteousnes of the lawe, but that, that is thorowe the fayth of Christe. etc. For whoso beleueth in Christ, to him whole Christ, and his perfecte ryghteousnesse is imputed at once, and togyther.

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Bap-

Baptiste testifieth, Beholde the lambe of God, whiche taketh awaye the synnes of the worlde. Item Esaie, of a truth he bare our diseases, and he sustepned our sorowes, and we cõpted hym stricken wpth a plage, and depressed of God. But he was wounded for oure iniquities, and beaten for oure synnes, the chastenynge of peace was vpon hym, and we were healed wpth his stripes. And we haue straped lyke sheepe, euery mã into his owne way, and God hath putte vpon hym the iniquities of al vs. Item Paule Rom. viij. God spared not his owne soune, but gaue him for vs all, and Chap. iiij. He was deliuered for oure synnes, and rayled for our iustification. So Gala. iij. Christ redeamed vs from the curse of the lawe, beinge made a curse for vs, for it is wrptten, curled is euerie one that hangeth on tree. Thirdly he is a mediatour for vs, that God wyll receyue vs into fauoure. Esaie. liij. He bare the synnes of manie, and prayed for transgressours. The prayer of Christe John. xvij. teacheth the same thynge, I praye for them, not for the worlde, but for those whome thou hast gyuen me, keepe them in thy name. etc. And Paule Ro. viij. Christe is at the right hande of the father, and maketh intercession for vs. Itẽ to the Hebr. v. whiche

shall teache that therfore it bringeth peace to our consciences, which by reason of synne were fearefull, and bused, of whiche peace the angelles sange in the time of the nativitie of Christe, Glorie in the highest to God, and in the earth peace to men. And Esaie, the discipline of peace is upon hym. Itē Paule. Roma. v. Iustified of fayth, we have peace towardes God thorowe oure Lorde Christe Jesus. Ephe. ij. he is our peace. etc. Esaie. lij. Ro. x. howe beautiful are the feete of them that preach peace. etc. For where the voice of the Gospel soundeth not, oure consciences can have no peace, as Dauid witnesseth Psal. xxxviij. There is no whole part in my bodie by reason of thy wrath, neither is there peace in my bones because of my synne. etc.

Secondly the Gospell bringeth to us the righteousnes of Christe, in whiche we maye trust, as done for us, and given unto us, aswell as, if we had performed it oure selues. For so Paule sayeth. i. Cor. i. Christe Jesus is made unto us of God, wysedome, righteousnes, sanctification, and redemption, and Philip. iij. That I may be founde in hym not haunge my righteousnes of the lawe, but that, that is thorowe the fayth of Jesus Christ. etc. For this is a perfect, true,

and

and euerlastyng righteousnes. For our vertues be farre from that ryghteousnes, and perfection of lyfe, whiche the lawe of God requireth. And beſydes that, verie manie ſynnes abyde euer in vs, and wonderfull weaknes, as Elaie ſayeth. lxiij. all we are as one defiled, and all oure ryghteousnes as a garmēt of beggerlie patches. And the Pſal. O Lorde entre not into iudgemente wyth me. etc. which ſentence, teacheth merueilous playnelye, that we can not ſette oure worthines agaynſte the iudgement of God. Wherfore if our ſaluation ſhall be certayne vnto vs, it muſt leane vpō ſome other righteousnes, and that a perfecte righteousnes, nauelye vpon the ryghteousnes of Chriſte, as Paule wytneſſeth Ro. viij. God hath not ſpared his owne ſonne. etc.

Therefore oure Juſtification, and oure righteousnes before God, which S. Paule and all the other Apoſtles teache, conſiſteth in two thinges, in forgiuenes of ſynnes, and gyuynge of the righteousnes of Chriſt thorowe fayeth. And thys onelye is a ſure, certayne, and perpetuall ryghteousnes, which Chriſt hath carryed vp into heauē with him ſelfe, to the ryght hande of God, where no man can oppreſſe it or ouerthrowe it, as innumerable daungers fal vpon our ryghteousnes

oulnes dayly. Therefore our lyfe is sayed to be hidden wyth Christe in God. Col. iij. And seing that we glorie of thys our Lorde and sauiour, and his rightuousnes, our lyfe is in the heauens. Philip. iij. For where our treasure is, there is our herte.

Wherfore the ryghtuousnes of God gyuen to vs in Christe, must be diligently, and continually beaten into the people by the preachers, and they muste take verie good hede that the knowledge, and truste thereof be not corrupted, and that men slyde not backe agayne to the confidence of mannes ryghtuousnes.

For though that true fayth in Christ, be neuer wythout good workes, and loue, yet workes deserue not remission of synnes, neither is a man acceptable to God for workes, but for Christes sake, whyle he embraceth, and holdeth by fayth his righteousnes and redemption gyuen vnto hym.

Thirdly when a mynde affrayed wyth the feelyng of Goddes wrath, susteyneth it selfe wyth the voice of the Gospel, and throwe the knowledge of the sauiour Christ, and promises of God, whiche Christe fulfilleth vnto vs, the holie spirite is present and worketh in our hertes, a sure truste of Goddes beniuolence, and adoption of euer-

lasting

lastyng lyfe. For in hearinge of the Gospel the holie spirite is gyuen, as Paule wytnesseth, Gala. iij. Thys one thinge I desire to learne of you, receiued ye the spirite thorow the dedes of the lawe, or thorowe the preachyng of faith. Item. iiij. Because ye be children, God hath sent forth the spirite of his sonne. etc. And John. vij. he that beleueth in me, as the scripture sayeth, fluddes of lyuely water shall flowe out of his bealy, thys thynge (sayeth John) he spake of the spirite, whom they shoulde receyue, that beleued in hym. And thorowe thys receyuynge of the holie goost, a newe generation is caused, whereof John speaketh. i. Chap. As many as receyued him, he gaue them power to be the sonnes of God, them I say that had beleued in his name, whiche were not borne of bloud, nor of the wyll of man, but of God, Item Ro. vij. who so euer be ledde wyth the spirite of God, they be the children of God. And. ii. Cor. iij. we representing the glorie of the Lorde in a glasse wyth a ryght face, are transfigured to the same Image from glory to glorie, as of the spirite of the Lorde, that is to saye, when we receyue thorow faith the exedinge mercie of God promised, and exhibited in Christe, the holy goste worketh in vs a newe lyfe, and a newe knowledge of

God

God vnknowen to mannes reason.

Moreouer this faith, this knowledge of God in Christ, and assenting to his promises, thorowe the worke of the same holie spirite, the spirite of adoption, kendleth, sustepneth, cõserueth, and encreaseth such lone of God, suche desire to gratifie, and to serue God, and to approue our selues to hym in all thynges, to glorifie hym, that wyth verie great diligence, and carefulnes we keepe our selues from al synne, and moste earnestly applie oure selues to all good workes. The holy scriptures describe euerie where this nature, this strength of a newe creature in Christe, and of a man borne agayne, this order, and consequentie, or rather lynkynge togyther of the workes of the holie gooste in the beleuynge. Whiche places the preachers muste often wyth singuler diligence propoune, faythfully declare, and continually beate into the people.

Of whiche places these be some, Ro. viii. But ye be not in the flesshe, but in the spirite for the spirite of God dwelleth in you. And if anie man haue not the spirite of Christe, the same is not his. Nowe if Christe be in you, the bodie is dead concerning synne, but the spirite is life cõcerning Justification. etc. Wherefore bretherne we are debters not to

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the flesshe, that we should liue after the flesshe for if ye liue after the flesshe, ye shall dye. But if ye mortifie the dedes of the flesshe with the spirite, ye shall liue. ffor as manie as shal be ledde wyth the spirite of God, be the chyldren of God. etc. ii. Cor. v. Judgyng thys that if one died for all, then all were dead, and he dyed for all, that they, whiche liue after thys, myght not liue to them selues, but to hym, that died for them, and rose againe. etc. Gala. v. walke in the spirite, and ye shall not perfourme the concupiscence of the flesshe. Item, but the fruite of the spirite is charitie, iope, peace. etc. Ephe. v. Ye were sometyme darkenes, but nowe lyghte in the Lorde, walke as the chyldren of lyghte. etc. Item, Se then that ye walke circumspectly, not as vnwyse, but as wyse, redeamyng occasion, bicause the dayes be euyl. etc. Phil. i. Thys I praye that your loue may abounde more and more, in knowledge, and all vnderstandynge, that ye may allowe the thynges that be ryghte good, that ye be sincere etc. Collo. iii. putte on then, as the chosen of God, holie, and beloued the bowels of compassion, gentlenes, sobrenes. etc. Tit. ii. Jesus Christ gaue hym selfe for vs for to redeame vs from all iniquitie, and to purifie vs to hym selfe a peculiar people, a folower of

good

good workes. i. Johñ. i. And thys is the tydynges that we hearde of hym, and shewe vnto you, that God is lyghte, and there is no darkenes in hym. If we shall saye, we haue felowshyppe wyth him, and walke in darkenes, we lye. etc. Item. iii. Euerie one that hath thys hope in hym, purifieth hym selfe, as he is pure, all that committe synne, the same committe iniquitie, and synne is iniquitie. And ye know that he appeared to take awaye synnes. etc.

These places, and suche other, in whiche the nature of regeneration, and of a newe creature, and the ordre, cõsequence, or rather the knittyng of the workes of the holy goste, be declared, the preachers muste often recite, faythfully expoune, and printe into the people in theyr sermons, that they maye learne thoroughly, and euer diligently reuolue in theyr myndes, that they whiche be borne agayne in Christ, and grafted in him, and be made fruitefull braunches in thys lyfe, and good trees, muste also bryng forth good fruites, and forasmuche as they be a newe, and diuine creation, made vnto good workes, they muste trauayle also in newe, and diuine workes, whiche God hath prepared in them wyth his commaundement, calling and gifte, and worketh cõtinually wyth his

spirite

spirite, to his owne glorie, and to the edifi-
cation, and rapyng of our neighbours.

But alwayes, and before al thinges they
muste be taught moste diligently, that a co-
science fearfull by reason of hir synnes, and
the wrath of God, muste comforte hyr selfe
wyth the voice of the Gospell, and certifie
hyr selfe therby, that God wyll surely gyue
his holie spirite, whyle we praye for it in
thys distresse, and that thys petition is a
true, and principall worshyppyng of God,
which god chiefly requireth of vs. And this
high worshyppyng of God, muste be learned
onely wyth the exercise of true fayeth,
wherof the blinde men of this world know
nothynge, puttyng theyr rpghtuousnes, and
holines, in outwarde ceremonies, and truste
of theyr owne rightuousnes. But when the
herte wrastleth wyth the feelynge of the
wrath of God, and spuely knowledge of
synnes, and comforteth hyr selfe with fayth
in Christe the mediatoure, in thys case, that
sweete word of Esaie is vnderstãded, which
is the place of my reste, sayeth the Lorde, I
wyll loke vpon the humble, and broken in
spirite, and tremblynge at my worde. For
then the Lorde dwelleth in vs in dede, when
we flee to Christe the mediatour, and deter-
mine wyth our selues, that for his sake we

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be accepted and heard of the heauenly fa-
ther, and made heyres of euerlastyng lyfe.

Wherfore the true fayth of the Gospel, whereof we speake in this place, signifieth not onely the knowledge of the storie, as in James, when he sayeth, the deuylles beleue, but it signifieth that knowledge of the Gospell, and assentyng caused thorowe the spirite of Christe, whereby there springeth in our hertes a sure truste of Goddes beniuolence, and adoption, thorow which we haue affiaūce that God is mercifull vnto vs, and hath made vs heyres of euerlasting lyfe for his sonnes sake, whiche fayth excludeth all truste of our owne rpghtuousnes, and all errour concernyng God, & his wyll towardes vs. ffor thys fayth comprehendeth a sincere and perfecte vnderstandinge of all the articles of our religion, and an assent therunto. Therfore thys pure doctrine of the Gospel muste be retepned of fearfull consciences, that they maye knowe, that they obtepne remission of synnes freely for Christes sake by fayth, and not by the deseruyng of workes. And let them beware that they remoue not thys glorie of the Mediatour Christe vnto mennes workes. ffor if the promise of salnation dyd hange vpon our worthines, the conscience shoulde remayne vncertaine, stic-

kyng

kyng in perpetuall doubte, and shoulde flee from God. For we can not satisfie the lawe of God at all, and many sinnes cleaue euer in vs, and there remayneth great weaknes. Neither could the hert call certaynely vpon God, if oure owne deseruynges were to be brought forth, for it should be fraped awaye perceyuing him selfe to be destitute of those merites, that God requireth. Therefore we muste come vnto God wyth hys fayeth, wherby we beleue that we are accepted and iustified before God for Christes sake, and not for our merites. This fundation muste be laped fyrste of al, wherby we be planted in Christ, and disseuered from all vngodlie men, and aliauntes frō Christe. Afterwarde it is necessarie to enstruct the people a right of good workes, chiefely after this sorte.

¶ Of good workes.

That this place may be more easely vnderstanded, it shall be conuement to deuide it into these fyue questions.

¶ The first.

What workes are to be done.

¶ The seconde.

Howe they may be done, seing that there is so great weaknes of mannes nature, and so great lettes of Satan.

Of good workes.

¶ The thirde.

Howe they may please God, beinge vnperfecte, and verie slender.

¶ The fourth.

Why we must do good workes, and annoyed euyll.

¶ The fyfth.

Of the difference of synnes.

¶ The first question.

What good workes must be taught, and done? ¶ The answer.

Those that God hath cõmaunded in the ten cõmaũdemãtes, & those that be cõteyned in the same after the interpretatiõ of Christ, and his Apostles. For we muste take vyght good hede, that we deuyse not worshyppinges of God, and good workes wythout the worde. Therfore Christe also sayeth. They worshippe me in vayne wyth the cõmaũdemẽtes of men. For God wil that not onely sayth, but also al our good workes be limited with his worde, as with a sure rule, leste after the maner of the heathen we deuyse to our selues vayne imaginations, and workes of our owne, as it hath chaunsed in callynge vpon sayntes, in vowed pilgrimages to the bones of sayntes, in forbiddynge of mariage and suche lyke.

The

Of good workes.

The seconde question.

Howe maye good workes be done?

Answer.

Mānes diligēce performeth outwarde discipline metely so so. But the commaundementes of God require also the inwarde workes of the herte, as the feare of God, fayth, loue towardes the cōmaundementes of God, true inuocatiō, patience in troubles chastitie, & cet. And it is well knowen that mannes weakenes can in nowise performe such workes without Godds healpe. Therfore God poureth his spirite into the hertes of the Godlye, which helpeth them, whiche gyueth them newe lyght, and strength, and this is a true exercise wherin God wil haue vs to call vpon Christe, and to flee to hym, that he maye gyue vs the holie goste, and guyde vs therwyth, that we fall not. For it was an harde thynge for Dauid not to fal into desperation, when he was dryuen out of his realme, and appeared to be cast awaye of God. Therfore he fled to praier, as to an onely holde that was lefte, and he required to be staied, and strengthned wyth the holy goste, that he myght call vpon God, and loke for the ende of the matter in patience. Wherfore Christe sayeth, I wyll not leaue you fatherles. Item the Lorde sayth in Za-

charie Cha.xij. I wyl poure vpon the house of Dauid the spirite of grace, and prayer, that is to saye, he gyueth vs the holie goste, that we maye beleue vnfaynedly, that we are in the fauour of God, by whiche fayth our mynde is steared vp to inuocation. For whē we knowledge that the mercie of God is present wyth vs, we loke for healpe and comfort from him, and we submitte our selues to his wyll. etc. Therfore God dyd not onely commaunde vs, what we shoulde do, but also he promiseth and offereth vs healp to do the same. The cause why few men vnderstande thys thing, and consider it a right is the dissolute, and vnreligious lyfe, and great securitie that reigneth in the common people. For they fyght not agaynst synnes, but vtterly folow all maner of lust, and fall into greate blyndnes of mynde, so that they know neither God, nor his workes in men. But they that lyue in the feare of God, and call earnestly for thys healpe, and ayde of the holie goste, haue true experience howe present, and effectuous his healpe is in afflictions. Wherfore it is ryghte expedient for fearfull and weake myndes, whiche haue some begynnyng and desire of godlines, to consider diligently the sayinge of S. Paule Philip. ij. It is God that worketh in you both

both to wyll, and to bringe to passe, accordynge to the good purpose of his mynde, that is to saye, though thou feele thy selfe to be weake, neuertheles when thou goest aboute any good thynge in thy lyfe, accordyng vnto thy vocation, vnto the glorie of God, be of good comforte, and knowledge that God wyll healpe the in thys endeuour and gyue the his holie spirite, and good successe to thy worke.

¶ The thirde question.

Howe do good workes please God, seinge that there remaineth euer in thys flesshe so great weaknes in thys lyfe. For we all haue experience dayly, that there sticketh in vs as yet, muche doubtyng cõcernyng God and his worde, distrust of his presence, and healpe, inordinate motions, and carefulnesse of thys lyfe. Whiche woundes of mannes weaknes the sayntes feele, to be so much the greuouser, as they more studie to remedie them. Whiche thinge Paule bewayleth of him selfe, Roma. vij.

It is profitable that the people be often, and playnely admonished of thys question. For a great parte of men be encombred in two errours. Some be in perpetual doubte, being vncertaine whether their lyfe, or workes please God, and synynge in an heathe-

nisshe vngodlines. For they can not call vpō God, but they flee his syghte. There is a verie great multitude of thys sorte amonge men. Wherfore thys heathnisshe blyndnesse of men muste be diligently reproued. An other arrogancie, and trust of our owne righteousnes, and workes, as was the errour of that pharisie, whiche in the temple gloried of the keepyng of the lawe, not perceyuyng his owne vncleanes, and synnes.

Therefore that thys double errour, and thys blyndnes maye be ouoyded, we muste knowe that three thinges are required herevnto, that good workes please God. Fyrste, that the mā him selfe be acceptable to God, and be iustified freely for Christes sake.

Secondly that it is requisite that a newe lyfe folowe, and obedience towardes God, though it be vnperfecte, and though muche weakenes, and manie vices remayne in vs. Wherfore we muste remēbre that it is euer needfull to aske forgyuenes of synnes. As Christe taught vs all to praye to the father. Forgyue vs our dettes. For no man vnderstandeth sufficiently, howe greate the anger of God is agaynste synne, oure reconciler Christ vpō onely fully perceyue it, when he saued. If they do thys in the grene wood what wyl they do in the drye? we muste not

then extenuate, and diminiſhe ſynne.

Thirdly though thys obedience be weake yet we muſt determine, that it pleaſeth God in the reconciled for his ſonne ſake, as ſaynt Petre exhorteth to offre ſpirituall ſacrifices, acceptable vnto God thorow Jeſus Chriſt as if he woulde ſay not for their owne worthines, but for the Mediatours ſake Chriſt our only high biſhoppe euer making intercеſſion for vs.

Thys is it that is wonte to be ſayed at other tymes, that good workes oughte to be done out of fayth, that is, that a man ſhould not wauer, doubtynge whether his lyfe or workes pleaſe God, but certayne determine that he is acceptable to God for Chriſtes ſake, as we haue often ſayed, and therefore that his workes, being commaunded by the worde of God, be acceptable vnto God for the ſame Chriſtes ſake, thoughe they be weake, and vnperfecte.

Therfore faith muſt be exerciſed in good workes two wayes. Firſte that we beleue they pleaſe God. Secondly that we praye to God, that for Chriſtes ſake, he wil healp vs both to lyue godlie, and alſo to do thoſe workes, that ſhall profitte the common lyfe of mē, & that he wyll giue thē good ſucceſſe.

Nowe let euerie man conſider wyth him

 ſelfe,

selfe, howe greate thys mercie of God is, and howe sweete thys doctrine is. It semeth a small worke when the mother bryngeth vp hyr childrē, gyueth sucke, washeth them, and doth other thinges pertaynyng to nurcsing, and when she enstructeth them vnto the inuocation of God, and religion. But the chiefest worshipping of God resteth in these poyntes, if they be done in fayth, that is, if the mother truste, that she is acceptable to God for Christes sake, and beleue that hyr doinges please God for the same mans sake if she call for healpe of God to the performaunce of those thynges that he wyll prosper them, and make them holesome, finally that he wyll keepe, and nourishe vp hir infant, and gouerne his lyfe in all thynges.

After thys sorte our fayth muste be exercised in al other busines, and offices of thys lyfe. Magistrates, and wariars be exercised wyth sundrie daungers, troubles, and difficulties. Neuertheles if they execute their office after thys maner, and wyth suche fayth as we haue spoken of, all suche thynges be worshippinges of God. Thys is no small consolation to a godlie mynde. And it is the true, & proper doctrine of the Gospel, which Adam, Noe, Abraham, Jacob, Joseph, Samuel, Dauid, and Paule taught.

The

Of good workes.

The fourth question.

Why are good workes to be done?

Answer.

Firste because God hath commaunded them. All creatures serue God, and be made to the obedience of God. It is euident then, that seinge that man ought to shewe obedience vnto God, Goddes commaundement is the fyrst & chiefest cause, why we shoulde do good workes. And in as muche as God hath cõmaunded good workes, it foloweth of the same cause, that they that exercise not them selues in wel working, but continue in the contempt of Goddes cõmanndementes, deserue euerlastynge paynes. Howe be it God punisheth sinnes in this lyfe also with infinite miseries. Thys thē is an other cause whiche oughte to steare vp our mynndes to worke well, that we fal not into euerlasting paynes. For so Paule sayeth. i. Corhin. vi. Erre not. Neither adulterers, nor worshippers of Images. etc. shall possesse the kyngdome of God. And Gala. v. They whiche do suche thynges shall not possesse the kingdome of God.

The thyrde cause of doing good workes is verie necessarie for that, that it is not possible that a true fayth, and a certayne truste in Christe can stande wythout perfecte con-

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uersion vnto God, or with synnes, whiche are committed against a mannes cõscience. These thynges appeare playnly by the verie nature of fayth. For fayth is that assent to the Gospell, out of whiche there arpseth a sure confidence of Goddes mercie promised for Christes sake. But suche a trust can not stande with a purpose of sinning, wherin there is a manifest contempte of God, and an vndoubted prouocation of Goddes wrath.

By reason of thys fyghtynge betweene fayth, and synne, Paule sayed, that what so euer is not of fayeth, is synne, signifynge that the nature of fayth is suche, that it bringeth forth good fruites of it selfe. Wherfore whē a mā sinneth, as that is done by wrõge confidence, so the truste in Christe is reiected, and grace, and eternall lyfe is cast awaye and mannes saluation is paste remedie, excepte he recouer a trust in Christe, and puttynge awaye all wronge affiaunce, he wholly restore hym selfe into the obedience of God.

The large promises of Goddes reward minister the forth cause of good workes. For it is the commaundement of God, that his moste simple promises shoulde be preached to all men. As Paule sayeth, Godlines

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is profitable vnto all thynges, and hath a promise of the present lyfe, and of the lyfe to come. And we shewed before that euyll workes be punished wyth euerlastyng paynes, whiche yet often tymes haue their begynnynge in thys lyfe, as it appeareth in Saul, Achab, Juda. So contrarie wise God requireth their workes, that repent wyth eternall rewardes. Howbeit thys fundation of our saluation standeth styll, that is to say, the truste of euerlasting lyfe in Christ the Lorde, whereof we spake before, namely that we obtaine remission of synnes, & euerlastyng lyfe thorow fayth for Christes sake and not for the worthines of our workes. For thys sentence standeth fast and sure, in which the Lorde testifieth of him selfe. Jhō. vi. Thys is the wyll of the father, that euerie one, that beleueth in the sonne, shall haue eternall lyfe.

For though God thorowe a meruelous purpose suffre his churche to be pressed greuously with the crosse, and exercyseth it with great miseries, as shalbe sayed hereafter, yet forasmuche as he wyll be knowen to men in thys lyfe, and be magnified, he steareth vp, preserueth, and defendeth the preachers of his name, the teachers of his Gospell, and also the hearers, as he promised that his

churche

churche shoulde continue here vnto the ende of the worlde. Therfore for thys purpose, that his church maye continue perpetually, he dealeth forth sundrie giftes of his spirite, and he gyueth to his saynctes that thorowe good workes they deserue the encrease of vertues, accordynge to the worde of Christ, there shalbe gyuen to him that hath. And seinge that in thys life we haue neede of fode, peace, lawfull gouernaunce of the common weale, health. etc. God addeth these thynges also, and recompenseth the good workes of his therwyth, & yet with thys moderation, that neuertheles he holdeth styll his churche vnder the crosse. Of thys rewarde of good workes Christe speaketh. Gyue, and there it shal be gyuen vnto you. And Esaie. xxxiii. He that walketh in ryghtuousnes. etc. shall dwell in an high, and therfore a sure place. He shall not wante meate and drynke, his eyes shall se the kynge in his glorie. So though Esaie, Hieremie, Daniel, and Paule were pressed wyth sundrie, and moste greuous afflictions, yet God after a meruey-lous sorte preserued them a greate whyle in lyfe, and ministred vnto them abundauntly thynges necessarie for lyfe. And surely for thys cause God promised vs corporall goo-des, that being steared vp thorowe such pro-

mises.

mises, we shoulde exercise faith, and inuocation, and labour the more to be busie in good workes. When thou hearest then, that God commaundeth the to giue almes, and addeth his promises, that he will giue the again fode, and other good thinges. Giue thine almes liberally, and exercise thy faith therin, and confirme thy minde, that it is God, that giueth the corne, a spunge, and all good thinges, that maintepneth the, and thine, and that he will recompence thy liberalitie shewed for his sake. And whē thou considerest these thinges with faith, and hast afterwarde confirmed thys sentence of faith in thy minde, thou muste exercise also the inuocation of God, and trustinge in his promises, thou muste praye hym therowe Christe his sonne, that as he hath promised, he will giue the thinges necessarie for life, and maintepne the, and thine, and thou muste also with a sure hope loke for those thinges, whiche thou haste so prayed for of hym, nothinge doubtinge but that he wyl giue them to the, as farre as they maye be good for the in dede.

For if the minde be so farre from God, and so emptie of the truste of his goodnes, that it can not so muche as aske, hope and loke for corporall goodes from him, neither

exercise

exercise sayeth in askynge, and lokynge for those thinges from him, suche a mynde shal feele muche lesse of desire, and hope of spiritual, and euerlastynge goodes.

Such causes then of good workes must be diuen into men diligently, that they may be steared vp to worke well, and to auoyd euyll workes. Neither haue we neede of a small fyght in thys case, that we beware of euyll workes, and trauayle constantly in good workes. For the weakenes of nature doeth not onely prouoke vs to euyl workes but the deuyll sayeth in awayte for vs, to driue vs thereunto wyth meruelous engynnes, as S. Petre sayeth that the deuyll goeth about roarynge lyke a Lion, and seekyng whom he maye deuoure. And though these thynges seame folishe to thē that lacke the feare of God, which folowe theyr lustes without care, yet we haue experiēce by dayly exemples, that verie manie men are miserably driuen of the deuyl into horrible mischeuous actes, and so into temporall, and euerlastyng punishmentes. For howe many doeth he sende headlyng into Idolatrie, and moste pernitious errours concernynge religion? How manie driueth he to bruyll murthers? Howe manie leadeth he to abhominable, and incestuous lecherie? Whiche euyll

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thys thinge also is wonte to folowe whiche is moste horrible of all, that synnes are punished wyth synnes, wherebp greater mischiues, and abhominations sprynge forth. For howe greate, and howe horrible synnes folowed of the adultrie of Dauid. No sinne is alone, there cleaue alwayes to one verie manie other. Wherfore the healpe of God muste be called for continuallp, and wyth moste feruent wishes, and we our selnes muste lyue in feare, and continuall care, whiche thynge the Apostle cammaundeth, Philippi. ij. worke pour owne healthy wyth feare, and tremblyng.

¶ The fyfte question.

what difference is there of synnes?

Thys question muste be handled, bycause, as we haue sayd, that sinne remaynneth euer in sayntes, whyle they lyue here. There is a question the, what maner of syn that should be, that is euer founde in sayntes. For thys thynge muste be wel declared, and we must make a difference betwene the sinnes, which the sayntes auoyd not in this lyfe, and those that slāde not with faith. Therfore we must knowe that there is a synne agaynst conscience, that is to saye, whiche a man committeth wyllyngly and knowyngly. Thys in saintes hath no place. And if they committe

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anie suche synne, they caste awaye the grace of God and fayth, and dryue the holy goste from them, and be no longer saintes, and acceptable to god. Those sayinges of the holy goste testifie thys thynge clearely. i. Cor. vi. and Gala. v. They that do suche thynges shal not possesse the kingdome of God. And i. Johñ. iii. My litle chyldren let no man deceyue you, he that doeth ryghtuousnes, is ryghtuous, but he that doeth synne is of the deuyll. Wherefore Paule sayeth also. i. Timo. i. The summe of the commaundement is loue out of a pure herte, a good conscięce, and fayth not fayned. Itē afterwarde, keepe fayth, and a good conscience. Wherefore he that synneth agaynste his conscience, he falleth from grace, and ryghtuousnes. To this kynde of synne wylfull ignorannce pertayneth also, as the ignorannce of the heathen, and pharisies was, whiche reiected the Gospel preached of Christe, and of the Apostle, and woulde be ignorannt. And in all tymes there be many suche men, whiche wyll neither heare of Christe the sauiour, nor knowe hym, and do playnely contemne the voice of God soundyng from heauen. Thys is my deare sonne heare hym. Suche in oure tyme are the Iewes, and the Mahometistes, and manie other amonge the aduersaries of the

Gospel

Gospel, which sayne that they vnderstande not the Gospell, whereas notwithstanding they wyl neither heare it, nor admitte it into theyr hertes.

Hitherto we haue spoken of their synnes that continue not in the grace of God, but in committing suche synnes make them selues subiecte agayne to the wrath of God. Neuertheless greate corruption of nature, weakenes, and euyll concupiscence, whereof manie naughtie affections springe continually, remaine in thē that are in fauoure, and be reconciled. But whyle the sayntes resiste those corrupte motions, and beseche the heauenlie father to forgyue them the same for Christes sake, beleuyng that thys weaknes and naughtie affections be pardoned to thē for the same Christes sake, they keepe styll fayth, grace, and the holie goste, they continue rvghtuous, acceptable to God, sayntes, and heyres of euerlastyng lyfe, as S. Paule teacheth excellently. Ro. viij. viij. Testifiyng that no damnation remayneth vnto them that be in Christe Jesu, whiche walke not after the fleshe, but after the spirite. The godlie muste be exercised wyth thys fyght, and so they shall wel vnderstande the grace and victorie of Christe agaynste synne, and Satan, and they shall go forwarde in god-

lines, and in the gyftes of God. For the holie goste is not gyuen to the reconciled, to maynteyne Idle slouthfulnes, but that they shoulde fyghte wyth a perpetuall battayle agaynst synne and Satan, and that in such a conflicte they myghte feele the healpe of the spirite. Wherefore Paule sayeth. i. Cor. vi. We exhort you that ye take not the grace of God in vayne.

Of the true, and Germane significatiō of thys worde, fayth.

BEcause we haue heretofore spoken muche of fayth in Christe, out of S. Paule, whereby as the Lorde hym selfe, and the whole scripture witnesseth, we obtayne remission of sinnes, enheritaunce amonge the sayntes, and euerlasting life, the ministers must remembre, and teach the people diligently, that thys iustifiynge fayeth is the worke of the holie goste in the chosen of God, whereby theyr mynides are so illumined and taught, that they certaynly assent to the Gospell of Christ, and therfore to the whole scripture, and euerie word of God, that a man out of the Gospel maye knowe, and determine certaynly that God gyueth hym remission of synnes, and euerlastyng lyfe for the onely Mediatours sake Christe, that he is, and wyl be his God, and father

father, and accompte hym for his sonne, and that he shal be enheriter of eternal lyfe. But of thys fayeth there springeth necessarely a true confidence in Christe, a loue of God, and a desire to lyue after his commaundementes. All whiche thynges the holie goste worketh in them that beleue, thorowe whō we are borne agayne, and be become a newe creature of God, made in Christe Jesu vnto good workes, whiche God prepared that we shulde walke in them.

Therfore the ministers, as we haue sayd must diligently teache the people, whē they entreate of iustifiynge and sauynge fayth, that thys lyuely, and workyng fayth is vnderstanded, whiche we defined a litle before and not suche a fayth, as maye be wythout the loue of God, and wythout good workes. For suche one is not true fayth, but as it were a dreamyng or rather a dead fayth, neither that we vnderstande a maimed faith as is in Satā, as was in Judas, and is in al them that despeire of the mercie of God. For this fayth beleueth not the holie Gospell, but onely parte of the Gospel, I meane that part wherin God pronoūceth the euerlasting punishment of the euyl, and not that part, wherein he offereth his grace to them, that beleue. For they that haue thys fayth,

beleue that there is a God, that made and ruleth all thynges, that punisheth the euyll, but they beleue not, that God wyll be mercifull vnto them, & forgiue them theyr sinnes freely for his sonnes sake. Finally that we muste not vnderstande a temperarie fayeth, wherewyth men beleue the whole Gospell in dede, but it is but for a tyme. For they receyue the worde of God with iope, but whē affliction, and persecution chaunceth for the Gospell, they fall agayne, and theyr fayeth vanishinge out of theyr myndes, the sede of Goddes worde, though it be spronge vp, is kylled, and dryeth awaye wyth the heate of persecution. Wherefore the preachers muste teache men diligently, that when they heare that we, whiche beleue in Christe haue euerlastynge life, that we be borne agayne thorowe fayth, that the chyldren of God be iustified and saued thorowe fayth, they muste vnderstande, and considre that these thinges be spoken of true, and lyuely fayeth, whiche steareth vp in them that beleue, a sure truste of Goddes benuolence, and of adoption vn to euerlastyng life. And hereby breadeth in them, and enflameth an earnest, and feruent loue of God, and worketh also a perpetuall and effectuous studie of all holines, and sincere, & seruiceable loue towardes our neighbours.

bours. Finally bringeth to passe, that they that beleue, giue them selues altogether to the fulfilling of the lawe.

¶ Of the crosse, and aflictions.

VVHē this faith is sincerely taught and learned, and preuaileth in the life of the saynctes, it can not be, God so orderinge, and finishinge the renuinge of his, but the crosse, and affliction wyl folow sincere doctrine, and a godlie life. For God willing thorow his secrete purpose to trie the faith of his, and to driue them to call for his healpe, permitteth Satan to exercise them with sundrie tētations, whiche is an enemie of pure doctrine, and christian. Wherfore while this is permitted vnto him, he resisteth, and wrastleth against good doctrine, and godlie life with all the crafte and might that he can, and moueth against the same what so euer he hath in his power. And he hath the whole world in his power. Wherefore Christe calleth him the prince of the worlde. Iohn. xij. If he be then the prince of the worlde, what other thynge shall we loke for, then that he wil be against vs with al the worlde, and wil fight against pure doctrine, and pure life. Of doctrine Christes worde testifieth. Iohn. xv. If they haue harde me, they will heare you also. If

they haue persecuted me, they wil persecute you also.etc. And that they wyll persecute a godly life. S. Paul teacheth. ij. Tim. iij. As manie as wyll lyue godlie in Christe shall suffre persecution.

It is then ryghte necessarie that the ministers of the worde, teache, comforte, and strengthen the people wyth all faythfulnes and diligence to beare the crosse, & to learne to ouercome aduersities wyth patience.

For we maye heare euerie where the vngodlie, and blasphemous wordes of men that be in afflictions. For whē they are warned to arme theyr mynde with patience, because that afflictiōs are sent of God, agaynst that, they crie streyght waye, that they are not sent of God, but of Satan, and if thou wylte saye styll that God chastiseth them, whom he loueth, they saye, they wishe that he woulde not loue them so muche. When anie incommoditie, or aduersitie chaunceth to them vnloked for, the cause whereof they can not attayne wyth theyr folishe reason, forthwyth they ascribe it to arte magike. Whiche errour, and superstition is chiefely in vplandishe men, and other rude felowes. Thorowe whiche errour it cometh to passe that when they fall into anie calamitie, they runne streyght waies to wisardes, and witches,

ches, they aske counsell of them, and beleue their lyes, and for the moste parte burthen them wyth iniuste suspicions, and falsely slaunder them, that be innocent. Further also they embrace their enchauntmētes, and magike remedies, vsing the ayde of deuyls, which is an horrible defectiō from the true God, and a denying of him, whiche surely be great, and heynous synnes, for reuengeaunce wherof the wrath of God, and manifest punishmentes are wonte to come vpon the vnfaythfull, as the Apostle witnesseth. Therfore that we maye resist so great wickednes, and abhomination, and that men maye be brought to haue true patience in the crosse, the preachers muste teache some what after thys sorte of the crosse.

Firste, though the deuyll wyth his garde burne wyth an incredible hatred agaynste the godlie, and desireth exceedingly to hurte them by all meanes, and in what thynge so euer he can, in bodie, soule, goodes, fame, as Petre testifieth, sayinge the deuill walketh about. etc. Neuertheles this is certaine, that he can not once moue an heare of our heade, excepte God suffre hym so to do, as Christe sayth. Math. x. Are not two sparowes solde for a farthynge, and one of them falleth not vpō the earth wythout your father. And the

verie heares of your heade are al numbred. The storie of Job witnesseth the same, whō Satan coulde not hurte, but by the permission of God, neither in goodes, nor bodie. For we are environned wyth manie thousandes of Angels, which haue charge of vs, as the prophete Eliseus sayeth to his ladde, iiij. of kynges. vi. When the kynge of Siria commaunded the prophete to be taken. Dauid in the Psalm. xxxiij. wytnesseth that the same is gyuen not onelye to Eliseus, but also to all the godlie sayinge. They that feare the Lorde, he compasseth them aboute, as it were with pauilions, and the watching Angell keepeth them safe But where tentes be pitched, there the holiest muste needes be present. So Christe hym selfe sayeth also of the ponge children. Their angels se alwaies the face of my father, whiche is in heauen. We maye dayly se and feele thys defence, garde, and custodie of the Angels, if we wil turne oure myndes to the workes of God, and considre them wyth the eyes of fayth. For how many newe enginnes deuiseth Satan daily? What mischiues inuēteth he thorowe wicked men, wherewyth he yet profiteth nōthyng, so that we muste needes graūt that God disapoynteth those deuises of Satan, and not anie wisedome of man. Wherfore

fore men muste be taughte diligently that what so euer good or euyll chaunce to them (synne onely excepted) they beleue it chaunceth to them from God, and his prouidence though it be done by the ministerie of Satan, and of the vngodly.

Secondly forasmuche as it is well knowen that aduersitie cometh not by chaunce, but by the permission, and determined purpose of God, we oughte not to doubte, but that it chaunceth to vs for good, and that suche thynges be as signes of Goddes beniuolence, and not of his wrath, as the Epistle to the Hebrues teacheth. xij. Myn sonne neglecte not the correction of God, nor faint thou when thou arte rebuked of hym, for whō the Lorde loueth, him he correcteth. etc. S. Paule sayeth the same thynge. i. Cor. xi. When we are chastised, we are corrected of the Lorde, that we be not condemned wyth thys worlde. Item Ro. viij. We knowe that to them that loue God, all thynges worke for good, to them I saye, whiche be called according to his determined will.

Thirdly they muste be taughte that the crosse, and aflictions be a schole, wherein we are wel nourtured, and enstructed of the wil of God. For Christe sayeth, Luke. xiiij. He that beareth not his crosse, and folowyth me

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can not be my disciple. For we ought not to acknowledge an other maister vpon earth. If then we can not be his disciples, excepte we take our crosse vpō vs, we can not learne of hym the thynges that pertayne to oure saluation, wythout the crosse, and affliction. Wherefore S. Paule exhorteth vs also Ro. xij. to gyue our bodies a lyuely sacrifice, to be killed with the crosse, and that we should trie what the good wyl of God is. etc. For we learne manie thynges vnder the crosse, and aflictions, which it skylleth vs to know vnto our saluation. Of al whiche neuertheles the summe, and ende is, to acknowledge the good and fatherly wil of God towarde vs. But we wyll reherse some of these thinges. Some vnder the crosse acknowledge their weakines, and sinnes, which otherwise they would not haue founde in them selues, as Job. For when he had a while keept and shewed patience vnto God, at the last being broken, and ouercome wyth the moste greuous calamities, wherewith the Lorde exercised hym, he cursled the daye of his natiuitie, and murmured agaynste God, whiche faute he would neuer haue thought to haue bene in hym, wythout the crosse.

In the crosse then, we feele, how much euil hangeth yet in vs, the secrete vices of oure

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herte, and naughtie concupiscence of our nature is brought forth, and disclosed vnto vs. Wherfore they whiche are impatient in tribulations, whiche be discouraged, or moued wyth some kynde of reuengynge, or flee to euyll craftes, and remedies of deuyls, or about the confession of the name of Christe shoulde backe, and abiure the Gospel, or do some thynge vngodlie, and vnworthie of christian profession, suche men maye learne thorowe theyr fall, that they do not yet truly beleue God. For such falles are vndoubted fruites of infidelitie, and thei proue those men, whiche so fall to distruste God, and to despeyre of his gooddes, & healpe, and that they truste in them selues, and in other creatures, yea in witchcraftes, and moreouer in the deuyl hym selfe. They then whiche beinge tried wyth the crosse fynde that there hangeth in them greate wickednes, whiche they knewe not before, and that they were counterfaites, and emptie of true fayeth, ought to be agast, and to quake at this their vngodlines, and to be moued wyth earneste repentaunce, and to flee wyth all their herte vnto Christe whiche maye deliuer them of thys infidelitie, & gyue them stronge fayth, etc. For God sendeth such miseries, and tribulations for thys purpose, that in them mē

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mpghte beholde, trie, and acknowledge thē selues in a glasse. For whyle they be in prosperitie, they lyue carelesly, they runne not to God, they neglecte to heare his worde, they call not vpon God, they thynke that they knowe him, and haue all thynges that they neede.

Some vnder the crosse call their synnes passed, to remembraunce, and wepgh them worthelp at length, and lamente them, and truly repent of them. For whyle they haue all thynges at pleasure, for the moste parte, they neglecte their sinnes, they despice the wrath of God, and thynke it not to be so muche as, they heare it to be preached. But when the crosse, and affliction cometh vpon thē, their mynde is affright, it cōsidereth not that the thynges, whiche it suffereth, be the scourges of Goddes wrath, it feareth leste God wyll shewe him selfe hereafter a rigorous iudge, and reuenger of wicked actes, and not a gentle father. The man considereth in thys chastising of God al his sinnes whereby he deserued the punishmentes a greate whyle before, whiche he nowe suffereth, he weigheth them worthelp at the last, and condemneth him selfe, and sayeth wyth him selfe in thys, and that synne, I well deserued thys correction of God.

If then true repentaunce come into his mynde, and if he flee to the mercie of God in Christ, he is healped also with grace. For God therfore sendeth vs aflictions that we shoulde acknowledge oure sinnes, that we shoulde condemne our selues, and turne to the Lorde, as Paul monisheth. i. Cor. xi. sayinge, for this cause, that is to saye, bicause ye celebrate the supper of the Lorde unworthely, and not religiously, there be many weake and feeble amonge you, and manie sleepe, and he addeth, if we had iudged our selues, that is to say, if we had repented our sinnes and amended our life, we should not be iudged, that is, we should not be subiected to so manie euyls. But when we iudge not oure selues, God iudgeth and chastiseth vs, not wyth an enemous, but wyth a beniuolent, and fatherlie mynde, that he maye putte vs in remembraunce of our synnes, and call vs againe to repentaunce, and this it is, that he sayeth afterwarde. But when we be iudged of God, we be corrected, that we be not cõdemned wyth the worlde. Such then learne in the crosse the bountuous, and fatherly will of God in that, that they knowe that God wyll not the death of a synner, but rather that he be conuerted, and lyue, as Ezechiell testifieth. xviij. Whereunto he driueth

ueth euen wyth his scourges.

Other in the crosse acknowledge not their synnes onely, or not chiefely, as men hauing obteyned remission therof, and which sinnes be couered by the mercie of God, but they gette muche more knowledge, of the mercie and exceedynge goodnes of God, as he that was borne blynde, Iohn. ix. Of whom whē the disciples had moued a questiō, whether he or his Parentes had synned, that he shoulde be borne blynde. Iesus answered, neither hath thys man synned nor his Parentes, but that the workes of God maye be made manifest in him. etc. Of thys sorte be the aflictions of them, whiche haue somwhat profited in christian religion. For God is muche redier to giue, and to healpe, then we be to aske it, whiche thynge appeareth euidently by thys, that he steareth vs by wyth so manie his preceptes, and promises to prap to him selfe, promising also that he wyl gyue vs, what so euer we aske in the name of Christe his sonne. Therefore that wemaye acknowledge this his so bountuous, and verie fatherly loue towardes vs, he layeth a crosse vpon vs, wherein he constrayneth vs to call vpon hym, that hearing vs, and deliuering from euyls, and heaping benifittes vpon vs, he may declare his good

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wyll towarde vs, and moue vs to loue hym agayne, and to magnifie hym, accordyng to the sentence of the Psal. Call vpon me in the daye of trouble, and I wyll deliuer the, and thou shalte glorifie me. This way the crosse is easely suffered, and becometh pleasaunt. For who woulde not be blynde for a whyle if he knewe that his syght shoulde be restored to him sone after by the hãdes of Christ hym selfe, and also inwarde syght wyth the outwarde. Who woulde not wilbe exile, and persecution with Dauid, if he knewe that he shoulde be merueylously deliuered of God, and that he shoulde be extolled to sanctifie his name, and dilate his kyngdome. Who woulde not chose to be troubled, and despired wyth Job, if he knewe that at length, he shoulde be pronounced ryghtuous by the iudgement of the diuine maiestie it selfe, and that he shoulde recouer his former dignitie, yea and more to both in temporal, and euerlasting goodes. But we must be as certaine of the healpe of God, and deliueraunce, as Dauid, Job and other were, whose exemples the scripture setteth before vs, so that we call vpon God wyth true fayth. Wherfore the people muste be often warned hereof bi the ministers, that by this meane, faith and the inuocation of God, beinge nowe

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welnigh quenched, may be raised vp againe and florishe.

There be some also whiche whyle they are aflicted, learne the peculiar loue of god towardes them, and gette glorie euen in the crosse, as the Apostles. Act. v. When they were beaten wyth roddes for the name of Christe, and confession of the Gospel, went from the councell reioysinge that they were compted worthie to be spitefully handled for his names sake. Therefore it muste be ascribed to the peculiar goodnes of god, whē he iudgeth vs worthy to be troubled for his names sake, for if we suffre wyth hym, we shall also be glorified wyth him, as Paule witnesseth. Ro. viij. Surely it was a greate benifitte, and greate glorie to the Apostles that they had so great fayth, and loue to pro mote the kingdō of God, that they thought they oughte to reioyse, and to glorie in the trouble and despite whiche they suffered for the name of Christe, whereof vndoubtedly they toke great consolation. Therefore christian men muste euer labour to gette suche perfection, whiche reade that manie Martyres shewed, men, women, chyldren, ponge, and olde, learned, and vnlearned, so that we maye once saye wyth Paule. Be it farre from me that I glorie, saueinge in the crosse

of

Of the crosse

of oure Lorde Jesu Christe. etc.

In this place it shal pertayne to the preachers to arme the people agaynste the errours of the Anabaptistes, whyche contende that no crosse auayleth to health, saynge that, that is layed vpon vs for Gods sake, and for the confession of Christe, neither will they acknowledge anie to be a christian mā, which hath not this crosse that he suffre persecution for the cōfession of Christe. Whose errour is lyke the erroure of the donatistes, whyche as S. Augustine witnesseth, drawe men euen agaynste theyr wylles to kylle them selues.

Therfore the preachers muste teache the people three kyndes of afflictions, and of the crosse. Firste, when we suffre persecution for the confession of Christe, and for rightuousnes, whyche affliction, & crosse is moste holesome, and moste to be wished for accordynge to the saying of Christe Math. 5. Blessed be they that suffre persecutions for ryghtuousnes sake. etc.

The seconde kinde of tribulatiō is, whereby God correcteth vs for synne, and calleth vs agayne vnto repentaunce, as be diseases, pouertie, hūgre, pestilence. etc. In these if we shewe patience to God, and obey his wyll, and seeke his grace in Christe, being so pric-

ked wyth true repentaunce of synnes, and earnest fayth, thys shalbe a pleasaunt sacrifice vnto God, whiche thynge is touched in the parable Luke.xiiij. Of the great banckette, to whiche the bidden gestes refused to come, and the poze, lame blynde. etc. were brought, and compelled to come.

The thirde kynde of the crosse is, when malefactours are punished foz their wicked actes, as be murtherers, adulterers, theues, robbers. Thys kynde of tribulation becometh not christian men. Wherfoze we must take diligent hede, that we be not troubled thys waye, as wicked, and euyll doers. i. Petri.iiij. Lette none of you be aflicted as a murtherer, as these. etc. But if anie man be troubled as a christian, let hym not be ashamed, but glozifie God in thys behalfe. But if anie suche thyng chaunce, and if some heynous act be committed, the person must not despeare therfoze, but he must acknowledge that he is punished foz his deserning. Wherfoze he muste haue patience, and praye foz forgyuenes, and so thys crosse though it be brought vpon vs thozowe our wicked actes becometh holie, & acceptable to God, as we may se in the thiefe, whiche on the crosse acknowledged, and called vpon Christe.

Here the preachers shall also warne diligent-

gently, that it is not in our choyse to lay the crosse vpon vs, as we liste, but that euerie man muste beare that crosse, whiche God layeth vpon hym, accordynge to the sayinge of Christ, he that wyl be my disciple let him take vp his owne crosse, not Christes crosse, or Petres, or Paules, but his owne. Therefore lette euerie man be contented wyth his owne crosse, onely lette him beware that he pull not a crosse vpon hym selfe wyth his owne wicked dedes. The onely exemple of John the Euangeliste proueth sufficiently that it is not necessarie that euerie man be exercised wyth the crosse, for the confession of fayth. ffor thys mā though he were right deare vnto Christe, yet he dyed a naturall death and in extreme age, and was not put to death for the confession of fayeth, as the moste parte of the other Apostles were.

ffurthermore thys thynge also must be taught about thys place, that it is not onely profitable, but also necessarie that we be troubled in thys lyfe, and exercised with sūdrie aduersities, vp reason of our naughtie flesshe, and olde Adam, to whiche it is needefull, to be represſed, & tamed wyth the crosse, as meate and drynke be needefull for the bodie. ffor oure olde man in prosperitie for the moste parte waxeth riotous, and insolent,

forgetteth God, and looseth the bridle to al lustes, and mischiues, as Moyses testifieth, Deut. xxxii. The beloued was batted, and kycked, he was batted, and made fatte, and lefte God his maker, and departed from God his health. Wherfore Solomon prayeth. Pro. xxx. Neither pouertie, nor ryches gyue me, leste I beinge fylled denie the, and saye who is the Lorde. etc. To auoyded these so great euyls, the crosse is surely necessarie, so that if God lay vpō vs no peculiar crosse we must humble, and chastise our flesshe our selues, as Paule wrate of hym selfe. i. Cor. ix. I chastise my bodie, and bringe it into bondage. etc. For the olde man must needes be mortified and perishe, if the newe shalbe remued. And thys the holie goste worketh in vs, chiefely by the law and aflictiōs, wherewith we are moued, and nurtured to vnderstande the lawe. Wherefore in baptisme we submitte oure selues, to the crosse, and to death, accordynge to the sayinge of Paule, Ro. vi. As many of vs as be baptised into Christe, are baptised into his death. etc. And a litle after, we knowe that our olde man is crucified wyth hym, that the bodie of synne myght be abolished, that hereafter we serue not synne, that is to saye, that God hath set vs forth an exemple in Christe, in whom we

shoulde learne that our olde man must dye, and that therefore he is euer subiecte to the crosse. For he that is dead, sayeth Paule, is iustified from synne. Therfore as necessarie as it is that oure olde man dye, and cease from synnes, so necessarie is the crosse, without whiche the olde man can neither be tamed nor mortified.

Beside thys profitte and necessitie of the crosse, the dignitie also, and glorie of the same muste be diligently commended to the people. For God woulde haue his owne sonne, in whom he had delite, as he testified wyth a voice from heauen, to be exalted by the crosse, and death, and to be crowned with glorie, and honour. Hebr. ij. If then the sonne of God suffered, so horrible thynges, and through the crosse entred into glorie, the disciple is not greater, nor ought to be in better case, then the maister. Wherefore though there were none other profitte in the crosse, yet for thys cause onely we oughte to suffre it, patiently and gladly, that we maye be made lyke vnto Christe. For seinge that Christ was ryght deare, and acceptable vnto God thorowe obedience of the crosse, the fathers wyll was, that al whiche shoulde be glorified wyth him, should suffre with him, as Paule sayeth, Ro. viij. Whom he knewe

aforehande, the ſame he predeſtined lyke the Image of his ſonne. etc. And a litle after. And if we be chyldren, then be we heyres, heyres I ſaye of God, and coheyres wyth Chriſte, if we ſuffre wyth hym, that we may be glorified wyth hym. Our affliction alſo is planted in the paſſion of Chriſte, for thorow baptiſme we are grafted into his death Ro. vi. So that we maye knowe certaynly that our croſſe & ſufferinges pleaſe God, as the paſſion of his ſonne pleaſed hym. For he is our head, and we are his membres, wherfore afflictions are come to both. For whiche cauſe it was ſayed to Paule perſecuting the chriſtiãs, Saul, Saul why perſecuteſt thou me. Wherfore if the heade it ſelfe were ſubiecte to the ſame, as Paule witneſſeth Col. i. I reioyſe in my tribulations for you. etc.

The croſſe then is an entraunce to glory, and lyfe, as Paule ſayeth. ii. Timo. ii. Thys is a ſure ſaying, if we be dead with him, we ſhall lyue wyth hym, if we ſuffre, we ſhall reygne wyth hym. etc. Neither is our tribulation at anie tyme equal wyth the greatnes of glorie, according to the ſayinge of Paule, Ro. viii. I compte that the afflictions of thys preſent worlde are not equall wyth the glorie, whiche ſhalbe reuepled towardes vs.

Seinge then that euerie croſſe is from

God

God, and Satan wyth the whole worlde can not hurte one heare of oure heade wyth out the wyll of our father, men oughte to be warned diligẽtly, that in trouble they turne not their eyes so muche vpon the malice of Satan, and wicked men, as to the good wil and fatherly affection of God, whiche afflicteth vs for thys purpose, that we maye acknowledge our synnes, and weakenes, that we may be moued to true, and holesome repentaunce of our sinnes, and driuen to seeke grace in Christe, and that we maye go forwarde in al godlines, fayth, innocation, and magnifying of Goddes name, mortifyng the flesshe, and euer more fully facionyng our selues to the Image of Christe, that beinge dayly more and more werie and full of thys lyfe, we maye more gredely desire the lyfe to come, and sone after enioye it plentuously, and reygne wyth Christe in euerlasting glorie.

If these thynges shalbe prẽted in men diligently, and commended vnto them, they shal be easely retayned, that they be not discouraged in aduersities, that some fall not into impatiencie, some flee to vngodlie aides agaynst afflictions, but hauing their mindes stablished wyth the trust of Goddes goodnes, they shall gladly submitte them selues

to the yoke of the Lorde, and shall fynde rest to theyr soules Mat. xi. Chiefely seinge that we haue thys cõsolation that God is faythfull, whiche wyll not suffre vs to be tempted, aboue that, that we be able to beare, yea wyth tentation he shal make away out, that we maye suffre. Besydes thys we haue an healpe, and moste present counsell ordeined of God, in al maner of persecutions, as agaynst the Deuyll hym selfe, we haue the Lordes worde, agaynst violent and wycked men, we haue officers ordeined of God, agaynste diseases we haue sundry remedies, and the arte of phisicke. Finally agaynst al these togythrr, we haue a mightie weapon, the prayer of fayth. Wherefore there is no cause why we should aske healpe of Satan in aduersitie, or of magike, or of other which serue the deuyll, and not God, as all they be, that labour to seduce vs, or to dryue vs frõ the obedience of God. Wherfore let vs vse the saied remedies commended of God, agaynst the euyls that vexe vs, and lette vs vse them accordynge to the worde of God wyth a good, and simple conscience, and if God wyl not streyght waye take our afflictions from vs, by those remedies whiche he hym selfe hath ordeyned and appoynted to put awaye such euyls, let vs suffre styll the

hande

hande of the Lorde with a contented mynde and neuertheleſſe let vs aſke cõſolation, and healpe of hym with cõtinuall, and burnyng praiers thorow our Lorde Jeſus Chriſt, our onely Sauiour. Vndoubtedly at length he ſhall turne all our aduerſities to our health, and profitte both preſent, and to come.

¶ Of the churche of God.

The viſible churche of God in this life, is a cõpany of perſonnes truly beleuyng the worde of God deliuered vnto vs by Chriſte, and the Apoſtles, & of perſonnes borne agayne thorowe the holy goſte. In whyche companie manie abyde in thys lyfe not borne agayne, hauyng ſinnes agaynſt theyr conſcience, and yet cõſentyng in doctrine, and true vſe of the ſacramentes. As in Paules tyme there were at Corinthe, and in other places amonge chriſtians, both godlie men hauing the holie goſte, and alſo ſome that ſynned agaynſte theyr conſcience, whiche neuertheleſs ſpake not agaynſt the true doctrine, and ryght vſe of the ſacramentes, but toke them wyth other in the congregation. And it is receyued by cuſtome, that the godlie be called the quicke mẽbres of the churche. Theſe men whyle they be not excommunicated, may execute eccleſiaſtical offices in teaching

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and ministringe the sacramētes, neither shal
they⁹ vngodlines hurt the godlines of them
whiche vse they⁹ ministerie wythout allo-
wyng of their vngodlines.

Al be it then that the congregations, and
ministers of the same ought to take diligent
hede, that vnworthy men be not receyued to
the holie ministerie, and if they be receyued
that as sone as they⁹ vngodlines is spied,
they be remoued from the same agayne, ne-
vertheles of what meane sorte so euer they
be that ministre in holie thynges, whyle the
congregation suffereth them, they to whom
they ministre the sacramētes of Christ must
neuer regarde the person, or worthines of
the ministers, but the commaundement, and
promise of Christe in the holie ministerie.
For the Lorde maketh those thynges which
he hym selfe hath ordeined in his churche, to
be effectuous vnto the healthy of his, though
the ministers be neuer so vnworthy, and he
requireth that the fayeth of his people be
grounded vpon his worde, and not vpon the
worthinesse of the ministers. Therefore
Christe sayeth he that heareth you, heareth
me, that is to say, it is my worde, and it wor
keth thorowe me, the fayeth of myne muste
leane hereupon, and not vpō the vertue, and
worthines of the ministers. For thys cause

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he compareth the churche to a fishers nette wherewith good, and eupl fishes are taken. And math. xiij. he testifieth that the eupll muste not be seuered from the good before the later daye. The churche muste be exercised here, and warre vnder the crosse, not onely against flesshe, and blond, but also against the deupll hym selfe, some of the membres thereof as it were stouppnge and gyupnge place, some beinge quite ouerthrowen, and some recouerpng them selues agapne, and renuinge the fyghte. And though manie in the churche shall gyue place to Satan, and to the flesshe, and shall be oppressed of these enemies, yet euer some membres of the congregation must stande, and ouercome, some tyme more, and sometyme fewer.

Wherfore there shal euer be some visible congregation on the earth, as Christe hym selfe promiseth Mathewe the laste. Lo I am wyth you vnto the ende of the worlde. And Esaie. xlix. The Lorde sayeth. And I haue made thys couenaunt wyth them, sayth the Lorde, my spirite which is vpon the, and the workes, whiche I haue putte in thy mouth shall not departe from thy mouth, nor from the mouth of thy sede, sayth the Lorde, from thys tyme vnto euerlastyng.

Thys sentence teacheth what the churche

is,

is, and that it shall endure euer. And it is a great consolation to holde both partes, that we maye be sure, that God hath not cast awaye whole mankynde, but that he wyll euer heare, and saue vs. But where wyll he do thys thynge? Answer. Not amonge the heathen, or desperate Jewes, or Mahometistes, or obstinate aduersaries of Christe, but amonge thē onely which heare, retayne and beleue the worde, whiche the heauenlie father hath putte in the mouthe of the Prophetes, and of his sonne, and call vpon hym accordynge to his moste ample promises. Thys consolation taken out of the doctrine concernynge the congregation is diligently to be considered, and printed deeply into our myndes, and therefore the preachers muste often rehearse these thynges to the people.

Furthermore that grosse, and pernitious errour of the Donatistes, and Anabaptistes muste be reproued, whiche called the people from the worde of God, and the sacramētes to the person of the ministers denying there ministery to be effectuous, which had sinnes agaynst conscience. Howbeit this is the cōmaundement of God, in the callynge of bysshoppes, and ministers, that suche ministers be chosen for the cōgregations, as be not reproueable. And if while they be in theyr ministe-

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nisterie they fal into wycked actes, that they be removed from the same agayne, accordyng to the ordre, whiche the Lorde hath appointed, wherof we wyll speake hereafter. In the meane whyle, as I sayed, we muste euer haue regarde to the commaundement of God in the worde, and the sacramentes, and not to the person of the ministers. For we speake here of the visible churche, wherin good, and badde be mengled togyther in thys lyfe. And god made mankinde for this purpose, that there myght be some amonge whom he myght be knowen, whiche should call vpon him, and magnifie hym. And therfore also he sent his sonne oure Lorde Jesus Christ, and in hym he hath opened the exceding ryches of his grace towardes vs, that they myghte be vnfolded and distributed amonge vs, wherby many myght be saued. And bicause that these workes of Goddes goodnes muste be manifeste in the worlde, there muste needes be a visible churche, that is to saye, suche a companie, in whiche thys wyl of God towardes mē is preached, and celebrated. Therefore the Psalme sayeth of suche a visible churche. Their sounde went into all the worlde.

But that the churche maye be knowen, and discerned from other polities, and peo-

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ple, it hath certayne proper signes, namely these that folowe. The first signe is true doctrine deliuered to the church in the Gospel, by Christe, and the Apostles after a true vnderstanding. The seconde is the true and lawfull vse of the sacramētes, which Christ ordeined. The thirde signe is confession of godlie doctrine, whiche is made both in callyng vpon God, and retaynynge the cōmunion, and discipline of Christe wyth the sayntes, and also in professynge and maynteinyng the Gospel when neede is amonge them, whiche be wythout the churche.

¶ Of the vnitie or concorde of the churche.

ALbeit that the churche in manie thynges be vnlyke the politike orders of the worlde, (for it is subiecte vnto the crosse) yet it is like in that poynt, that is principall, and best in all comon weales, that is to saye, in greate vnitie, and coniunction of the membres amonge them selues. And the coniunction, and vnitie of the churche consistethe in three poyntes chiefely. The first is a cōsent in the doctrine of the Gospell, and true vnderstandynge of the same, which seinge that the Iewes, Mahometistes, heretikes, and aduersaries of

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the Gospell haue not, they be not the mem-
bres of the churche, though the Jewes, and
Mahometistes glorie much, that they wor-
shyppe the true God, and manie of thē lyue
well, and honestly. For it is certayne that
they are not of the people of God, and ther
fore that they be cast away from God, and
damned for euer, as many as blaspheme the
sonne of God our sauiour, and professe opē-
ly that they acknowledge hym not, nor re-
cepue his doctrine deliuered to the churche
by Christ, and his Apostles. Therfore they
be the enemies of god, and subiected to eter-
nall damnation.

In lyke maner though heretikes, and per
secutours of the Gospell, retayne some arti-
cles of the euangelicall doctrine, and boste
them selues to be christians, and manie of
them lyue honestly, and excell in vertues of
the outwarde lyfe, yet they be not membres
of the churche. For the sentence Math. xii. is
sure and certayne, he that blasphemeth the
holie goste, it shall not be forgyuen hym in
thys worlde, nor in the worlde to come. For
to blaspheme the holie goste, is to speake euil
of the allowed truth, whiche was reuepled
by the holie goste, and the ministerie of the
Apostles. Item. ij. John. i. Euerie one that
transgresseth, and tarieth not in the doctrine
of

of Christe, hath not God. So Gala. i. If a-nie man preache a Gospell to you beside that, that ye haue receiued, be he accursed. Hereof it maye be knowen also, that they be none of the churche of Christ, whiche folow straunge doctrine, bicause that suche haue partly heathnishe opinions of the diuine nature, as Manicheus, whiche fayned that there were two Goddes, one good, an other euyll, both eternall, and partly they haue Jewishe errours of the sonne of God, and the holie Goste, as Samosatenus and suche lyke. Neither is it obscure that they perteine not to the churche of Christe, whiche wythdrawe from Christe the Lorde, the glorie of a Mediatoure, assignynge the remission of synnes to the deserupnges of workes, and deuising peculiar workes or worshippinges of God. The same thynge do they, whiche denie originall synne, and seeke iustice thorowe theyr owne worthines, whiche take awaye proprietie of goodes, whiche cõdemne officers, and iudgementes ordeined by the commaundement of God, as the Anabaptistes do, these felowes pinche from Christ, and from the holiegoste, whiche holy goste rebuketh original synne, and ordeyneth, and defẽdeth politike ordres. Wherof it appeareth that suche be not the true membres of

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the churche, bycause that either they refuse all togyther the doctrine of the Apostles, or mangle some article of the the same interpretyng them agaynst the vniuersal consent of the true churche.

The seconde thynge required to the vnitie of the churche, is concorde concernyng the ryght vse of those sacramentes, whiche Christe instituted.

The third is obedience towardes the ministerie of the Gospell in all those thynges for whiche we haue the commaundementes of God, I meane that the people heare the worde of God of the ministers of the Gospell, whiche be lawfully called, and teache sincerely. Item that they receyue the Sacramentes of them, and obey them, if thorowe the authoritie, and iurisdiction of the churche ordeyned of Christe, they be warned, rebuked, and punished for their synnes, or excommunicated. For the ministers must be necessarely obeied in those thinges, which are commaunded in the Gospell Luke. x. He that heareth you, heareth me. etc. Hebr. xiij. Obey the that be your gouerners, for they watche for your soules, as men that shall gyue accompte of their office. etc. But the faythfull ministers suffre persecution of the open aduersaries of the Gospel, and the ad-

ministration by it selfe, is full of great difficulties, cares, and miseries. Wherfore it is a great crosse, if there be added vnto it arrogant behauiour, and contempt of theyr hearers. So contrarie wyse it is a great consolation, and disburthenyng of theyr labours, and paynes, when their hearers obey them in the Lorde, and declare a thankfull mynde for their labours, and cares. Whiche thynge maketh also for thys purpose, that the cõsent of the whole church be maynteyned, that the doctrine of Christe be sette forth more, and more. Finally that the offices of loue be dulye exercised, and that the instauration of the whole churche go wel forwarde. As cõtrarie wyse where there is contempte, and stubburnes of the subiectes, the holie cõcord of the people of God is drawen a sundre, the doctrine of the Gospell is obscured, and corrupted, mutuall offices of edification are hindred, and manie other offences springe vp, and the wylde behauiour of manie encreaseth. Therefore that the churche of the Lorde may be maynteyned, and grow forth he cõmaunded him selfe, that necessarie obedience should be shewed to the ministers of congregations, in those thynges whiche be committed vnto them in the Gospell. For they muste exercise the authoritie of Christ,

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not of their owne. Wherefore of them selues they haue no ryght to commaunde anie thing to the people of Christ, neither ought the people to obey them, if they do so. For christian men can obey no man in those thinges, whiche be agaynste God, as all those thynges be, whiche are ordeyned, and enacted concernyng religion not of the cõmaundement of Christe. But whyle the pastours require, & enioyne those thynges, for which they haue the commaundement of Christe, they that in thys case refuse to obey, caste of the yoke of Christe. Paule wyth a great spirite exhorteth to thys concorde of the church and agreinge togyther of the membres of Christe amonge them selues, both in other places, and also in the epistle to the Eph. iiij Therefore, I whiche am a prisoner of the Lorde, exhorte you, that you so walke, as it becometh the vocation, wherwith ye are called, with all submission, and meakenes, with softnes of mynde, sufferynge one an other thorowe loue, labourynge to keepe the vnitie of spirite by the bonde of peace. One bodie, and spirite. etc.

But it is manifest that Paul calleth that the vnitie of the spirite in thys place, that is in the true doctrine of Christe, and in the obedience of the commaundementes of God.

For the holie goste worketh thys vnitie in them whiche beleue, and thys vnitie of spirite bringeth, and preserueth the true peace, and edification of the churche.

And the maner and order of chosynge or callynge the ministers of the congregation, which the holie goste hath appoynted in the scriptures, maketh for the preseruation of thys vnitie. For as S. Paule sayeth, Ephe. iiij. Christe ascending vp on high ledde captiuitie captyue, and gaue gyftes vnto men, prophetes, apostles, feeders and teachers. And though Christe hym selfe, as the apostle wytnesseth, doth chose and appoynt ministers to his churche, yet he doth the same for the moste parte by the worke, and ministerie of his churche. To whiche churche he hath cõmaunded to bringe vp, and to teache perpetuallye some vnto thys ministerye, whiche beinge furnished for the same ministerie, must be called, and appointed by lawfull chosynge, and triall. Wherefore there hath remayned euer in the churche a maner to bring vp, and frame some to the holie offices of the church, and also to receyue them whē they be brought vp, and furnished, and to ordeyne them, when they be fitte for that purpose. And thys ordinaunce must be euer religiously kepte that the churche may euer

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be edified by mere teachers and curates, as the Apostle teacheth diligently, and comendeth to the Ephe.iiij. and.i.Timo.iij. Tit.i. And thys must be one of the principal charges of the byshoppes, that euer some be brought vp, and taught, and afterwarde also chosen and ordeyned beinge tryed, to execute the same religiously, as the apostle prescribed to his Timothe, & Tite, and it was enacted, and remued afterwarde by the decrees, and canons of many counselles.

¶ Of christian praier.

TRue Christen praier healpeth also verie muche to the conseruation, mayntenyng, and encreasyng of godlines as we warned before. For thorowe it we muste aske, and receyue what so euer we loke for of God by fayth. But thys exercise also of religion is waxen so colde, yea is so quenched almoste, that scarcely any know howe to praye truly, and christianly. In the begynnyng of the church the studie of praying so florished that not a fewe miracles were done by praier, wherof we haue manie exemples. Neither should the strength of praier be any thynge lesse nowe, if we dyd applie it, studiously, and wyth true fayth. Therfore that the diligencie of praier maye be restored againe, it shal

be the ministers dutie, to exhorte the people vnto it diligētly, and to instruct them of the same after thys sorte.

Forasmuche as it can not be, that anie man shall praye truelye, and earnestly excepte some daunger, or necessitie of lyfe driue hym thereto, the preacher shall labour diligently to set before the peoples eyes the necessitie of prayinge by reason of the euyls and daungers whiche hange ouer all men, & ought to driue euery mā to pray earnestly.

Two kyndes of euylles, and daungers moue vs to praye. The one kynde is manifest, the other is secrete. To the firste, as all men knowe, diseases pertaine, and pouertie, persecution, infamie, hatred, warre, pestilence, death, heresies. etc. What so euer be openly hurtfull, whether they be corporall, or spirituall.

And though all men do feele, and take greuously these euylles, yet there be fewe, whiche so take them, and be so greued for them, as they shoulde, and as the religion of Christ requireth, that is to say, as the scourges of God, & punishmentes of their sinnes whiche they shoulde labour to auoyd with true repentaunce and fayth. Therefore the preachers muste teache and warne the people diligently, that all these euylles happen

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thorowe the wrath of God agaynst synnes, that in the same, they maye learne to consider not onely theyr daunger, and griefe, but muche more the angre of God. And further what damages, what destruction of bodie, and soule, and of al honestie ryseth vpon the same, that so the people maye be steared vp to religious, and feruent prayer.

The secrete daungers to whiche we be subiecte, are the snares that Satan layeth for vs by all occasions, seekyng the destruction of bodie, soule, goodes, & name. Which snares we coulde neuer scape, excepte God of his vnmeasurable mercie, and lone dyd defende vs by his angelles. Otherwyse he woulde easely take away our lyfe wyth his venemous breath, in some places he woulde steare vp robberies, and murthers in other tempestes, in other warres: he woulde take from some men theyr mynde wyth horrible visions, he woulde leade some out of theyr waye into vnknowen places, he woulde throwe some from theyr horses, some from steares, some into waters. Some shoulde be killed with the fal of an house, some shoulde be torne of wylde beastes. Some shoulde be infected, or leese theyr lyfe wyth venemous beastes. In some places he would sette houses on fyre, in some he woulde droume all, he

woulde cause some to kyll them selues, he woulde dryue some out of theyr wyttes, he woulde furnyshe some wyth cuyl craftes to hurte other mennes lyfe, and goodes, as we se done wyth sundrie enchauntmentes. In other places he woulde ouerthrowe discipline, and honestie wyth all kyndes of mischeues. In some places he woulde kyll maried folkes, and householders wyth hatred, brawlynges, venimmes, and murthers. In some places he would trouble comō weales wyth greate cōmotions, and seditions. He woulde gyue some men witte and minde to depraue the scriptures, and to corrupt ciuile lawes. He woulde tangle some wyth pleasures, and destroye the same in bodie, and soule. He woulde so oppresse some wyth persecutions, that he woulde drawe them from godlines to a careles, impenitent, and Epicureous lyfe. He woulde dryue some hauing committed greuous offences vnto desperation. Some tyme he woulde trouble the churche wyth sore slaunders, and somtyme (counterfaiting an angel of lyght) he would bryng in false doctrine and noysome exemples of lyfe. Some tymes he woulde steare vp heresies, and Idolatries. Briefely there shoulde be nothynge in all the worlde, safe from his malice, & violence, which he would

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not depraue, corrupt, and destroy, he would fyll all the worlde wyth calamities, synnes, death, and all mischiefe, excepte that God dyd breake, and lette his tirannie. For he is the prince of the worlde, meruelous myghtie, whiche beareth rule in the ayre. Ephe. ij. And he worketh in the vnfaythfull, so that it is not harde for hym to sowe such errours and offences, wherewyth euen the chosen myght be brought to destruction if it were possible. As we maye well se in Job, neither want we lyke exẽples in these dayes, wherwyth God admonisheth vs both of the dañger, whiche hangeth ouer vs throwe the malice of Satan, and also of his protection whereby he disapoynteth Satans purposes, that we shoulde euer praye for thys his defence, and acknowledge it wyth thankes gyuyng. Wherefore the preachers shall declare these daungers diligently, that they maye learne how manie, and necessarie causes there be, that oughte euer to steare and dryue vs to prayer, and to learne of that our carnall carelesnes.

Secondly the preachers shal note the promises of God, whiche are sette forth euerie where in the scripture, wherein God promiseth that he wyll turne awaye suche perils, and deliuer vs, when we be fallen in them.

And

And they shall cõmende the same to the people diligently, when occasion shal serue, that they maye learne to loke vpon them religiously in theyr prayers, and to rayse vp their myndes therewyth vnto a sure truste to obtayne Goddes healpe. ffor that prayer may be harde, it muste needes be done in fayeth, and in the name of Christe, as Christe hym selfe warneth, what so euer ye aske in my name beleuynge, ye shall receyue it. Math. xxi. Item, what so euer ye shall aske the father in my name, he shal giue it you. Jo. xvi.

Therfore that we maye beleue that oure praier is harde, we must needes haue Gods worde, and promise, whiche we may beleue. ffor otherwise it shoulde be a false truste, and vngodlines, if we dyd learne onely vpõ our owne iudgement, and persuasion. A promise then out of the worde of God, where vpon our prayer maye leane, is necessarie, without the whiche we can in no wyse praye truely, neither yet be harde. But thys thynge must also be added, that it be done in the name of Christ. And that we do, not onely when we praye wyth these wordes, we beseche the father almyghtie God thorowe Jesus Christ thy sonne our Lorde, but also when we pray onely for those thinges, whiche Christ commaunded vs to praye for, so that after thys

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lorde we maye praye truely, O Lorde God heauēly father we come not to pray vnto the thorowe our owne lust, or confidence, but by the institution, and commaundement of thy onely begotten sonne, of whō we haue thys sentence, and promise, that thou wylte heare vs for his sake. Neither do we praye, trustyng in our worthines, or in oure merites, for we knowe that we haue deserued nothinge sauinge wrath, and punishment, but in the name of thy sonne, that is to saye, that thou wylt heare vs for his sake and merite. This is to pray truly in the name of Christ neither can it be, but that we shall be hearde as often as we praye wyth suche a mynde, and suche a sure cōfidence, as John wytnesseth. i. Epist. v. Thys is the truste that we haue towardes God, that if we shal aske anye thynge accordyng to his wyll, he heareth vs. etc. Therefore the preachers shal declare to the people diligently, what a great synne doubtyng is in praper. For seinge that our praper hath the promise of God laied before it, it followeth, that he which doubteth whether he be hearde or no, doubteth also whether God be true, whether he perfourm the thynge, that he promiseth. And there can be no greater shame done to God, then if we doubte whether he be true. And therfore the

prayer of a man that doubteth can obtayne nothynge, as James teacheth. i. Chap. He that doubteth, is lyke the waues of the sea, whiche is tossed wyth the wyndes. Let not a doubtynge man thinke, that he shal receyue any thynge of the Lorde. A man that wauereth in all his dedes can do nothynge wyth a quiet conscience.

In the meane whyle the preachers muste loke hereunto, that they gently handle the weake consciences of the godlie, which stagger in the promises of God, and that they healpe theyr weakenes wyth some good cõsolation, teachyng that Christe wyll mercifullye beare their weaknes for a season, as he beare the weakenes of his disciples, to whõ euen after his resurrection he vnbrayded vnbeliefe wyth muche softnes. But they shall exhorte them to praye thus constantly wyth the disciples, Lorde encrease our fayth.

Thirdly they shal teache the people, that God hath cõmaunded vs, that what so euer good thynges we lacke, we shoulde aske thẽ of hym, and also that he wyll remoue the euyls that oppresse vs. Aske, sayeth Christe, Math. vij. And ye shal receyue. Item, John. xvi. Aske, and ye shal receyue, that your ioy maye be ful. Luke xviij. He teacheth vs with an apte similitude, that we muste praye euer

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and wythout ceasyng. The Lorde requireth the same thynge in the beginnyng of the ten commaundementes, when he sayeth, I am the Lorde thy God, thou shalte not haue straunge Goddes before me, sanctifie my name. For he that acknowledgeth the Lorde his God, that is to saye, hym whiche onely giueth all good thynges, and alone putteth awaye all euyll, and he that setteth his trust in no creature besydes the Lorde, and therefore desireth wyth all his herte, all his soule and all his strength to sanctifie, extoll, and glorifie the name of the Lorde, this mā must needes aske al thynges of God, and require healpe of hym agaynst al euyls, and prayse and magnifie hym for the same, accordynge to the Psalme. 1. Call vpon me in the day of tribulation, and I wyl deliuer the, and thou shalt glorifie me. Wherfore as he sinneth agaynste the lawe, whiche honoureth not his parentes, whiche committeth theste, lyeth, and offendeth agaynste other commaundementes, so they synne ryghte greuously, and agaynste the principall commaundementes of the lawe, whiche call not vpon God in theyr doinges, neither aske of hym, what thynge so euer they neede, whether it be corporall, or spirituall.

And that thys synne maye be more eas-

ly anoyded, it is a christian, and godlie ordinaunce, that chyldren be diligently instructed, and accustomed to prayer, and that a fourme, maner, and ordre of praying be appoynted vnto them, when, where, howe oftē and what they ought to pray. Not that this thynge be made by a lawe, wherby their cōsciences maye be entangled in superstition, but onely that theyr mynides maye be induced, and accustomed to prape, whom also it is conuenient to allure to prape wyth chyldishe entisementes, and gyftes. For what soeuer is broughte into custome in youth, the same cleaueth faste in al ages, whether it be good, or bad. Agayne thynges not accustomed are learned wyth greate difficultie in olde age, though they be rygh̄te profitable, and good, and though we greatly desire to haue the vse of the same. But to them that feare God, and set much by his commaundementes, there is nothynge harde. Lette the ministers then admonishe the parentes, that they also healpe them therein, that chyldren may be enstructed, and accustomed to prayer from their chyldhode, chiefely when they go to bedde, when they ryse, whē they come to the table, and go from the same, in the tēple, when the tyme requireth not to herken to the readynge of the holie scripture, or sermons

mons, or when they muste synge wyth the congregation. It shal be good also for the confirmation of godlines in them, to accustome them to praye alwayes, when they be alone, or to call to their myndes some parte of the holie scripture, or some workes of God. For it is incredible howe manie and greuous cupiditie may be auoyded, if idlenes, and those their wanton, and wanderynge thoughtes, when they are alone, be restrayned wyth godlie prayers, or holie meditations. And God commaūded by Moyses also suche an institution, and exercise of children, saying. Deut. vi. These wordes, which I commaunde the thys daye, shalbe in thine herte, and thou shalt declare them, and print them in, and muse vpon them sittynge in thyne house, and walkynge in thy iourney, goyng to bedde, and ryssynge. And that we myght haue no cause of excuse, either that we haue no leysure, by reason of oure busines, or that we can not learne, howe we shoulde praye, Christe hym selfe hath not onely warned vs that we nede not manie wordes, but he also hath sette before vs a moste apte, shorte, and easy fourme of prayeing, which we cal the Lordes prayer, wherin he hath briefely comprehended what so euer we maye praye for, so that we learne truely

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to vnderstande, and weigh it. And howe it ought to be vnderstanded, and pondred the preachers maye teache out of our institution if they haue not a more commodious waye them selues.

¶ A shorte exposition of the Lordes praier.

AND this is a summe of those thinges, that ought to be considered in thys fourme of praying. Firste we muste marke the fundation of godlie praier, whiche is the truste of fatherlie benuolence, whereof the Lorde warned vs in thys, that he commaunded to call God father, though we be miserable synners. Thys truste before al thinges must be confirmed thorowe faieth in oure Lorde Jesus Christe, that we maye determine, that God is a father to vs also, and that he wyll denie no fatherlie thynge to vs beinge nowe his chyldren, for Christes sake his onely begotten sonne, amonge manie brethern, in whom he hath receyued vs into fauour beinge disherited, and caste awaye for synne, and hath begotten vs agayne, and adopted vs into his sonnes, and made vs partakers, & heyres of eternall lyfe. Wherfore accordyng to his fatherlie loue towardes vs, he wyll suffre hym selfe to be entreated, if we shall pray in

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the name of his sonne, as he hymselfe hathe commaunded vs. He made mencion of the heauens, that we should remember, that for asmuch as we are now lifted vp into heauenly thynges in Christ, we ought to aske heauenly thinges, & to thynke vpon the same. Wherfore, in thinges that wepe rape for, or woulde haue taken awaye of God, he hath prescribed this order, that our wishes for spiritual thinges should go before our wyshes for bodely thynges. ffor firste, he teacheth vs to pray, that the name of god be sanctified, that is to say: that the name of God the eternal power of God, wysedome and goodnes, diuine maiestie, God hymselfe in Christ the Lord may be preached, glorified, acknoledged, called vpon, and magnified among our selues, and in all the world thorowe manifest, sincere, and constant confession, and preachyng of the Gospel openly, and priuately, with al mennes wordes and dedes. The second wish is, that at this preachyng of Gods name, his kyngdome come dayly to vs, & to al called to the same more mightely, and aboundauntly, that is to say, that the heauenly father wil poure vpon vs euer more plentifully the spirit of his sonne, which maye bringe to passe, that a iust, and pure ministration of religion, and dispensa

tion of the worde, sacramẽtes, and holy ternyng may flourysh and preuayle among vs, and euery where, all they whiche beleue in his name beyng so ioyned together, and coupled as it were members into his body: so that thys selfe same body maye be repared, and augmented, both in number of thẽ that pertayne to the church, & also in encrease of their godlines, which be alredy come to the church, by euery manne that liueth in Christ specially by the holy ministre of the church.

But beᵹause sinne dwelling in vs, and offences comming from without, hinᵹre thys worke of the holy Gost, that though we be in the church, in the kyngdom of Christ, and therein be dayly instructed to godlines, yet we go slowly forwarde in the same, he dyd well to adde the thirde petition, wherewyth we praye that Goddes wyll be done in vs, whiche yet lyue in the earth, and be depressed with the grosse lompe of the bodie, so as it is done in heauẽ by the holie spirites, thys burthen of the flesshe, and these lettes of the worlde beinge removed, wyth lyke promptnes and studie, whether we muste do, or suffre anythynge for the name of Christ.

And bicause that as long as we lyue here we haue neede of meate, and drynke, and other necessaries of thys lyfe, as prosperous

health,

health, and good administration of the common weale, in the fourth petition we desire that also, vnder the name of dayly breade that we maye the better, and more cõmodiously sanctifie the name of God, promote his kyngdome, and go forwarde in the same with all godlines. We are commaunded to aske these necessaries of lyfe dayly, that we maye consider, that they be not layed vp in oure storehouses, but in the prouidence of God, and that they be euer ministred vnto vs of the free beniuolence of God, and not gotten by our industrie, or strength, howbeit euerie man ought to applie his industrie, and labour to thys bountuousnes of God, accordynge to the worde of God. He addeth our, and dayly bread, epiousion, that is to saye, that, whiche the instant, and present vse of lyfe requireth, that he maye teach vs, that in these bodilie thynges we ought to aske nor gette no more, then the neede of our lyfe requireth, to prouide the kyngdome of Christe in our neighbours, and moreouer that we shoulde acknowledge that measure of thys oure neede, that the heauenlie father hath limited, and not that oure vnmeasurable desire appointeth, to whom it perteineth alone to meate out to vs his chyldren oure measure, that we maye thinke that to be our

breade, and not doubte but that it shall suffice vs abundauntly to lyue well, and godlie, that the heauenlie father shall gyue vs, what so euer it be.

In these partes then of thys fourme of prayinge, the Lorde hath taughte vs, what good thinges we muste pray for of the heauenlie father both spirituall, and corporall. Afterwarde he teacheth to praye for the remoouing of euyls, namelye our misdedes and synnes, whiche we euer cõmitte, and the punishmentes that we owe to Goddes iustice for the same. Wherefore he taughte vs to praye. Forgyue vs oure dettes. For we do neuer our duetie so religiouslie in those thinges whiche God hath cõmaunded, but that yet we owe a great deale more vnto the full obedience of Gods lawe. Nowe we do not onelye runne into those dettes of the lawe not fulfilled, and heape daylie more and more, but also we committe manie thinges playnlie against the lawe, for which we are endetted to God of greuous punishmentes. And we can paye neither of these two kyndes of dettes. For we do not onlye neuer satisfie the lawe, whereby we runne in newe dettes of the lewe not fulfilled, but also oftentymes we committe manie thynges agaynste the lawe of God, whereby we runne into infi-

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nite dettes of punishmentes. Wherefore the Lorde taught vs to fleee onely to the mercie of the heauenlie father thorowe hym selfe (for we muste praye for all these thynges in his name) and to desire forgpuenes of oure dettes, and he addeth no condition of satisfiyng. For the Lorde alone hath satisfied for our synnes, and he gpueth vs that satisfaction, when we committe our selues vnto him. But he woulde haue vs to professe, that we wyll forgpue all the dettes that oure neighbours maye owe vnto vs, either bicause against humanitie they haue done vs wrong or bicause they haue not done theyr duetie towardes vs, and he wyl that this thinge be surely perfourmed.

For seinge that God in al his commaundementes, prescribeth onely those thynges vnto vs, whiche perteine to our health, and felicitie, he made this the summe of our preceptes, that we loue, and healpe one an other with a sincere herte, and perpetuall benuolence, and he requireth verie straitlie that frō the hert we forgiue one an other mutual ofFences, which euer more happen thorowe the naughtines, and weaknes of our nature, yea and that we studie one to ouercome an others wronges with benifites, and leaue the reuengeaunce to hym, and praye that he wil

remitte the ſame to them that hurte vs. We
wyll haue ſuche a ſure and perpetuall bene-
uolence to growe amonge vs, and to be con-
firmed with all kindes of gentlenes. More-
ouer becauſe no man can aſke of the hemen-
lie father forgiuenes of his dettes, except he
humble him ſelfe al togither vnder his hãde
and vtterly pelde him ſelfe to his commaun
dementes, the Lorde hath well preſcribed in
this forme of praying, that we ſhould pro-
feſſe before the heauenlie father, that we
woulde forgiue our bretherne what ſo euer
dueties or punishmentes, they myghte ſeme
to be endetted for vnto vs, in that place of
praier, where we pray vnto him to forgiue
vs our dettes, whiche we owe vnto him in-
finite, either for oure obedience whiche we
haue not fullie performed, or for the pu-
niſhmentes that we deſerue both for neglec-
tyng our dueties, and alſo for the deſpitefull
wronges that we do to his maieſtie cõmit-
tynge ſo manie thynges againſte the duetie
that we owe him.

Which our dettes if we rightlie acknow
ledge, as we muſte needes acknowledge thẽ
if we aſke forginenes of them with all oure
herte, we ſhal not doubt, but that the wron-
ges that oure neighbours do vs, be the fa-
therlie chaſtiſement of God muche gentler

then

then we haue deserued, and that they shalbe also an holesome remedie for vs againste synnes. ffor whiche causes it shall be easie for vs earnestly to forgiue oure neighbours al offences. Therfore the preachers shal admonishe the people with singuler diligence aboute this place (As we forgiue) allo that it is not suche a maner of forgyuynge, as though we did aske of God that he woulde so forgiue vs our synnes, as we forgiue, but that it is a profession of forgiuenes, whiche we also make to our detters before the heauenly father, as we require of him to forgiue vs our dettes, as if we shoulde saye, O heauenly father forgyue vs oure dettes, as for vs we gladlie remitte, and forgyue al them, that maye seme to owe vs anie thinge. ffor we acknowledge that we suffre so greuous thinges of no bodie, but that we haue deserued muche worse, and therfore we beare the gladly, and forgiue them wyth all our hertes that haue done vs ame harme.

But bycause it is not inough that God forgyue vs our synnes and the paynes that we haue deserued for them, but also it is necessarie that we be kepte by him, that Satan drawe vs not afterwarde to sinnes thorowe sundrie tentations, the Lorde hath added an other petition for the remouinge of euylles,

ought not to pray for, which thinge is done more wayes then can be numbred. For the correction of these abuses, those wordes of Paule, Ro. viij. ought to be diligently commended, and weighed. For we knowe not the thynge that we shall praye, as it behoueth, but the spirite it selfe prayeth for vs wyth vnspeakeable gronynges. For if we onre selues knowe not what, or howe we shoulde praye, and if praier be the proper worke of the holie goste, it is meete, that the people be called backe to those prayers, that are propouned in the holy scriptures, that they maye learne to pray to God according to his wyll, and be certaine that theyr prayers be allowed.

The seconde abuse in prayinge is, when we aske any thinge of them, of whō it ought not to be asked, as when men praye saintes, whiche nowe lyue wyth the Lorde, that they wyll make intercession for them, that they wyl gyue thē those thynges that they neede as when they pray S. Sebastian to defende them agaynste arowes, and venimmes. S. Antonie agaynst the Apostome called commonly S. Antonies fyer. S. Appollonie agaynst the touthache. etc. Itē when they call vpon the Images, and stockes of saintes, as the saintes them selues, as they do, whiche

how pilgrimages to certayn stockes, which idolatrie hath welnigh ouerflowē the whole worlde, and that it maye be taken away the people muste be diligently called backe frō sayntes to God, chiefely wyth these argumentes. Fyrst that there is no commaundement, that we shoulde cal vpon sayntes departed, wherefore we can be but doubtfull whether that be well done, or no, whether it be acceptable to god, or vnacceptable. And that, that is done with doubtyng, can not be done of fayth, and therefore it is synne. For what so euer is not of fayth, is synne, as S. Paule witnesseth Ro. xiiij.

Secondly it is euident that the prayers that be in the scriptures were made of the spirite of God hym selfe, and came frō him, and therefore that they be most perfecte, and chiefely to be followed of vs. But in all the scripture there is no exemple of suche inuocation directed to sayntes, wherfore no man can vse suche a fourme, for therein he shal set the authoritie of men before the authority of god. For he followeth their authoritie, whose exemples he vseth in prayings, and therfore setteth it before the authoritie of the holie goste. And that is a wonderous greate dispite agaynst the diuine maiestie. Further if we shall vse the fourme of prayinge, whiche

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the scripture propoundeth, the same shall shewe howe muche it is not conuenient to cal vpon sayntes. For who would not tremble to say to sayntt Petre, or to some other of the sayntes, oure father whiche arte in heauen, whiche kynde of prayinge Christe him selfe prescribed vnto vs. For he is not God, he is not our father. Neither can it agree at all, if we would cal vpon S. Petre, or some other wyth some Psalme. They then that cal vpō sayntes, do it out of the Imaginations of men. Therefore seinge that no man can preferre the deuises of men, before the doctrine, and exemples of the holy goste wythout a moste haynous dispite of God, and seinge that al the exemples of praiers deliuered by the holy goste, teache to cal vpon God onely, neither is there any, wherein sayntes be spoken vnto, euery man easely perceyueth howe vnworthie a thynge it is for christen mē, which ought to seeke the healpe of God wyth true prayers, to vse thys newe inuention of callynge vpon sayntes, whiche in no wyse agreeth wyth the doctrine, and exemples of the holie goste, wherein they refuse to folowe the rule of the holy goste, whereunto they ought to sticke with al reuerence.

Thyrdly suche an abuse is stroungly reiected by the worde of God, whiche oure sa-

viour Christ laied against Satã, Mat. iiij. Thou shalte reuerence the Lorde thy God, and him only shalt thou worshyp. And god wyll haue none other Mediatoure, but his sonne our Lorde Jesus Christe. i. Timo. ij. ffor there is one God, one Mediatoure of God, and men, a man Jesus Christe, whiche hath gyuen hym selfe a price of redemption for all. And god witnesseth that he wil heare for his sake, and wyll so be worshypped. As we haue a testimonie of Christe, thou arte a priest for euer. Item Math. xi. Come vnto me all ye that faynt, and be laden, and I wil refreshe you. John. xv. What soeuer ye shall aske in my name he shall gyue it you. And Ro. ij. Whom God hath sette forth a reconciler. ffor therfore our trust is fixed in Christe because that of hym we haue a promise, and commaundement of God, but of the saintes we haue no suche worde, that God wyll be worshipped therfore we the inuocation of them or that he wyll heare vs for theyr sakes. Therefore it is an horrible wyckednesse to transferre & remoue the truste due to Christ vnto sayntes wythout the worde, and commaundement of God. Moreouer that seruice is condemned for this cause, that it was instituted onely by mannes opinion. But in condemnyng thys abuse lette the preachers

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vse such moderation, that rude men beginne not to thinke, or speake vnreuerently of the sayntes. For it is one thynge to call vpon sayntes, and an other, to haue them in reuerence, and honour. We muste honour them, but we muste not call vpon them, nor worshyppe them, whiche thynge yet the comon people do.

And this is a true honour, and godly veneration of sayntes, to prayse God for that, that he adourned them with so godly giftes I meane constant fayth, true feare, and sundrie vertues. All whiche thynges must be set before the people, that they may diligently thynke vpon them, and magnifie them, and chiefely prayse God, and gyue him thankes whiche worketh suche thynges in sayntes. Furthermore they shal also prayse the saintes, which vsed those benifites so godly. For thys waye the fayth of Christ is confirmed in vs, that God wyll also be good vnto vs accordynge to our portion, and there is a desire steared vp in vs to folowe their exemples. Thus the olde church worshypped the sayntes, which thing appeareth by certayne soleme prayers called collectes. For thus the churche prayeth.

¶ In the memorie of the Apostles, Peter and Paule,

God

God whiche haste consecrated thys daye wyth the martyrdome of thine apostles Peter and Paule, graunt to thy churche to folowe theyr precepte in all thynges, by whō it receyued the begynnyng of religion, thorowe Christe our Lorde.

¶ On the feast of S. John Baptist.

God whiche hast giuen vs thys present day honourable in the natiuitie of blessed John, graunte thy people the grace of spirituall ioyes, and guyde the mindes of al the faithfull into the waye of euerlastynge lyfe thorowe Christe our Lorde.

¶ On the natiuitie of S. Stephane.

Graunt vs we beseche the Lorde, to folowe the thynge that we haue in reuerence, that we maye learne to loue euen oure enemies, for we celebrate his natiuitie, whiche coulde praye euen for his persecutours, thorowe Christe our Lorde.

¶ In the cōmemoration of saynt Laurence.

Graunt we beseech the almyghtie God that we maye quenche the flames of oure vices, whiche gauest the blessed Laurence thy martyre to ouercome the fyer of his tormentes thorowe our Lorde Jesus Christe.

¶ In the memorie of S. Agatha.

God whiche amonge other miracles of thy

power

power gaueste the victorie of martyrdome euen in a fraile kynde, graunte mercifully that we maye walke vnto the, by hyr exemples, whose natiuitie we celebrate thorowe Christe our Lorde.

¶ In the cõmemoration of S. Cecilie. God which makest vs merie with the perely solemnitie of thy martyr blessed Cecilie, graunt that we may folowe hyr in exemple of godlie conuersation, whom we reuerence wyth humanitie.

Of thys sort be all suche prayers, that be anie thinge olde. In other made longe afterwarde, though there be somewhat mengled of the merites, and intercessions of sayntes, yet they be not called vpon, as Lordes; they be not spokẽ to, they be not desired, that they wyll offre theyr owne merites for vs to the father, or that they wil healpe vs with their intercessions, but God onely the father of our Lorde Jesus Christe is called vpon, and desired, that he wyl vouchsafe to recompẽce the good dedes euẽ of his sayntes in vs, and that he wyll both steare vp, and make effectuous theyr intercession for vs thorow our Lorde Jesus Christ, not by the vertue of the sayntes.

The thirde abuse is when the wordes of a prayer otherwyse godlie, and christian are

drawen to an vngodly and vnlawfull ende, as when thorowe the Lordes praier we wil staunche bloude, or driue awaye wolues, that they deuoure not our sheepe. As some go about to wrest the Psalme. xxxb. To auoyed woundes. Of whiche kinde innumerable superstitiõs, and impieties are vsed of vngodlie enchaunters. Therefore the preachers shal warne the people diligently how greuous a synne it is, howe great wyckednes to abuse the word of god to such witchcraftes, and enchauntmentes. Which abuse is pernitious, and abhominable, no lesse thẽ the abuse of other false, and idolatrious doctrine.

The fourth abuse is, when the ende of praier is peruerted, when men reherse the wordes of the prayers wyth thys opinion, that they thynke they do acceptable seruice to God, and to the saynctes euen wyth thys worke of reherspng, whereas we must pray to God, not to do hym some seruice wyth that worke, but that we may call for the free healpe of God, being in daunger of perils, and eupls, whiche we haue deserued, or that being vnworthie we may receyue benifittes whiche we haue not deserued. And that we maye praye wyth a fuller feelynge, both of our owne miserie, and of the diuine good-

nes of Christe, and wyth feruenter desire of Goddes healpe, we muste vse holy wordes in our prayes. But the comon people hath ben brought into thys errour longe sithens by vnfaythfull pastours, that they offre the wordes of the Lordes prayer, of the Angels salutation, of the Psalmes, and other prayers to God, the blessed virgin, & other sayntes, as some acceptable seruice, or gift, wherby they thinke they deserue muche of God, and sayntes, & that they purge their synnes and obtayne the benifittes of God. Which abuse of prayng doth not onely fyght with the worde of God, but also is folishe, and mad euen by the iudgemente of reason, and it may easely be taken away, if the people be so enstructed of prayer, as we haue shewed before.

The fyrst abuse in prayinge, and no lesse to be reproued and corrected is thys, that men communely beleue that theyr prayer is more commended to God, and soner hearde by reason of places, of whiche they thynke some to be more holy, then some, as if the prayers be made at certaine grauen stockes or relikes of sayntes, or other places, whervnto men go on pilgrimage, whiche is a greate dispitefull wronge to the grace and merite of our Lorde Jesu Christe, by whom

onely

onely our prayers be acceptable vnto God, in what place soeuer they be made, as he hym selfe promised. John. xv. What soeuer ye aske the father in my name, he shall giue it you. And moreouer he saied to the womā of Samarie. Woman beleue me the houre cometh when ye shall worshippe the father neither in this hille, nor at Hierusalē, God is a spirite, and they that worship him, must worshippe hym in spirite, and truth, John iiij. And Mathew. xviij. he saieth. If two of you consente together vpon the earth of anie thynge, what so euer they aske, it shalbe done vnto them of my father, whiche is in heauen. For where two or three are gathered together in my name, there am I in the middest of them. Lo here the Lorde promiseth that we shall be hearde, if we consent in praier, and that he wyl be a meane betweene vs and obtayne al thynges for vs of the father, whē so euer, and where so euer we shall come and agree in his name. Of these promises al they diminishe, that thynke they shall be hearde more certaynly, and sooner in anie place for the respect of grauen stockes, or relikes of sayntes, or some other outward prerogatiue of the place. Howebeit it becometh vs to come to the temples, and cōmon places, and it healpeth to praye more deuoutly

for this cause, that the congregation cometh together in those places to prayer, and because we are there more steared vp to praier thorowe the ministerie of the worde, and other holie exercises, and thorowe the very cõpanie of men prayinge together wyth vs. So priuate places haue thys comoditie to prayer, that in them we maye praye wyth a more attentiue minde, and more lifted vp to God. For in these places there chaũce fewer thynges to call our myndes frõ the thinges that we go about in our prayers. For thys cause we reade that the Lorde Jesus prayed often in mountaynes, and gardines, as he comaunded vs to praye to the father in secrete shyttynge the chambre. For that oure prayer maye be hearde, no place by it selfe healpeth more then other, but the efficacie of prayer leaneth altogyther vpon the merite of Christe, and his intercession for vs, and vpon a sure fayth of the promises of God, in whiche a beleuing mynde receyueth the merite, and intercession of Chaste. And where as prayers were wonte to be sayed amonge the forefathers and holy assembles celebrated, at the sepulchres of holy martyres, it was done for thys purpose, that thorowe the remembraunce of the fayeth, whiche shined forth so goodly in the martyres, the people

shoulde

shoulde be more steared, & enflamed to pray God to gyue them lyke godlines and fayth and also shoulde more encourage them selues to the same. For both the place it selfe, and also the prayses of the martyres, which were wonte to be declared wyth the preachyng of the Gospell, and vse of the Sacramentes, dyd warne, and testifie that the vertues of the martyres were the gyftes of the free goodnes of God, obteyned vnto them by the merite of Christ, and wrought in thē thorowe the holie goste, and therefore sette before vs that we should aske the same thinges of the heauēly father, and trust to haue them thorowe Christe, and the more steare vp our selues to the desire of them.

¶ Of the true & false vse of Images.

IT is playnely knowen that the cōmon people be yet sore entangled in the abuse and superstition of Images, and grauen stockes. For moste cōmonly they thynke that then they prape with effecte, when they saye theyr prayers before graue woodde, and Images, & therefore they are wont to decke thē sundrie wayes, and to honour, and worshippe them wyth burning of candles, with incense, and other oblations, and furthermore wyth vowed pilgrimages from farre places. Yea and they attribute to some a cer

taine strength to healpe with no lesse furour of wyckednes and Idolatrie, then we reade that the heathen, and the Jewes dyd in tymes paste. Therefore the pastours shall labour diligently to call the people from this Idolemadnes, and al abuse of Jmages, and grauen stockes. Firste then they shall teache that there cã be no vse of Jmages vnto christen men, but when Jmages are sette forth, whiche declare true thynges, and suche, and after that sorte, that the remembraunce of those thynges may healpe to steare vp faith and prouoke men to the office of godlines. And though there were none other faute, yet thys thinge is moste vnworthie of christian men in the vse of Jmages, that lyinge Jmages are sette forth, whiche offre to the thoughtes of men thynges either playnely or partly fayned, and also oftentymes superstitious and vngodlie. For as they paynt or graue Antonie wyth fyer, and a pigge, Rocke wyth a sore, whiche the Angel cureth Leonarde wyth a chaine, they are vngodlie fayninges, wherewyth the miserable people are taught to aske remedie of Antonie agaynste the fierie boyle wyth the gyfte of pigges, of Rocke remedie agaynst the pestilence wyth gyftes and seruice peculiar to hym, of Leonarde escapynge or loosynge of

chaines.

chaines. The temples for the moste part are ful of suche false Images, whiche cause and confirme manifest vngodlines, and Idolatrie. Whiche vngodlie Images seinge that they ought to be suffered of christen men in no place, it is euidēt how vnworthie a thing it is that they be seen in tēples, where God onely in Christ should be preached, and worshipped, and that in spirite, and truth. Bokes whiche cōteine false, and vngodlie doctrines be taken out of the hādes of christen people and that ryghte well, for we muste auoyed all occasions of offence. What shamefull spite is it then to the diuine maiestie to sette forth in places dedicated to his name, and seruice, a doctrine of so manifest vngodlines in pictures, and Images, chiefely seing that they wyll haue Images to be the bokes of the laye people.

There is an abuse also of Images, and grauen wodde in this point, that the resemblaunces of sayntes are grauen, and made wyth the garmentes, and trimminge of the worlde facioned after the wantonnes, and pompe of the worlde, from whiche vanitie, and ryote the sayntes dyd greatly abhorre. Therefore thorowe thys lyenge of Images and grauen stockes, the exemples of moderation, & humiltie, which were in the saintes

in al their lyfe, and vse of thynges of thys present world, be not onely obscured, but also the contrarie vices are commended. For mē gather that they also should desire those thynges, whiche they se to be assigned to sayntes now liuing in heauē, as ornamētes. For euen the Poete Terence perceiued how muche pictures representing naughtie actes wyth some commendation do prouoke men to folowe naughtines. For the Poete bryngeth in a ponge man openly declarynge, that he was encouraged to fornication by beholding a table, wherin the fornication of Jupiter was painted, and that he gathered this thynge thereof. Should not I seelie man do the same.

Further the preachers with lyke diligēce oughte to teache the people to forgette the worshyppynge of grauen wodde, and Images, that they fall not doune before them, or bowe their knees. For that the scripture calleth worshyppynge, and forbiddeth it moste straitly, both in many other places, and also in the ten cōmaundemētes, adding a threatnynge of reuengiaunce vnto the thirde, and fourth generation. For thus he commaundeth, Exo. xx. Make not to thy selfe a grauē Image, neither anie lykenesse of heauenlie thinges, nor earthlie, nor of them that be vn-

dre the earth in the waters, thou shalte not worshypppe, that is to saye, thou shalte not fall doune to them, or bowe thy knees, neither shalt thou do them seruice or reuerence. ffor I am the Lorde thy God, a ielous god, whiche punisshe the iniquitie of the fathers in the chyldren vnto the thirde and forth generatiō. Therfore the preachers shal warne, and teach the people wyth all diligence, firste that all they whiche fall doune before Images, and grauen wodde, bowe theyr knees and encline theyr heades, or putte of theyr cappes, lyfte vp theyr handes and eyes to them, after the maner of prayinge do openly agaynst thys commaundement of God.

ffurthermore that they also do the same, whiche cloth, and decke them, whiche sense them, sette vp candels, offre, and hange vp giftes, sing Ymnes, and do them honours and worshippinges due to God alone, whē I saye they are exhibited to seeke the secrete healpe of God. ffor peculiar honours, and worshipppnges are due to princes, and honourable personages. ffor so the interpreter of the scripture doth translate the worde supplicare, which signifieth to bowe doune hūbly. But we muste shewe them these signes of benivolence, and reuerence, oure mynde euer beholdyng, and worshippyng the maiestie

testie of God in thē, and seekyng the healpe of God, not theyr healpe, yea and not onely of them, but by them, and accordynge to the worde of God. But as for Idolles as they feele nothynge, nor be instrumentes of anie worke of God, whereunto they myght ministre wyth theyr wyll, and worke, God would haue no honour gyuen to them. ffrō whiche Idolatrie the Apostle also draweth vs wayting to the Lord. Neither be ye worshippers of Images, as some of them were. Item flee from the worshipppynge of Images. i. Cor. x. And. i. John. v. My little chyldrē beware of Images. Further they which attribute some secrete power of God to Images (as men are wonte to attribute vnto those Images, to whiche they go on pilgrimage) they make them selues Goddes of Images, and committe that moste grosse wyckednes, whiche God cōdemneth euerie where in the scriptures, & also in the seconde sentence of the ten cōmaundementes, where he forbiddeth vs to haue, and to worshyppe straunge Goddes, for whiche also in tyme paste, after the moste earnest threates of the prophetes, he punished wyth extreme calamities the Jewes, and other nations, and draue them out of the lande of his promise and bountuousnes. In this vngodlines they

stycke

ſtyche alſo whiche make theyr prayers turnyng them ſelues, and bowing before Images, and grauen ſtockes, for thys cauſe, that they truſte, that they ſhall ſo be more effectuouſe.

Therefore the preachers ſhall wyth all poſſible ſtudie call back, diſſuade, and frape awaye the people from thys ſo deteſtable, and moſte noyſome ſuperſtitions, wycked worſhyppynges, and Idolatries, which haue longe time horribly reigned thorow all people of chriſtendome. And for thys purpoſe they ſhall often rehearſe, and declare vnto the, what terrible puniſhmentes God in the law, and the prophetes hath threatened, and throwen vpon them, whiche had wrapped them ſelues in thys abominable acte of Idolatrie.

They muſt alſo diligently admoniſhe the people of the daunger of vngodlines, which is euer ioyned with the vſe of images, chiefly of thoſe, by whiche thynges, and men hauing ſome commendation of holines are repreſẽted. For mannes nature is merueilous prone to Idolatrie. Wherefore we ought to ſuſpecte ſo great diligence of makyng Images and grauen ſtockes, and ſettynge them in temples, whiche thynge though it were onely done for an ornament, & to prouoke the

myndes

mindes of the beholders to good thoughtes yet the greate coste whiche is spent aboute suche Images, and grauen wodde that feele nothynge, and be the workes of men, is drawen from the liuely Images, the membres of Christe, whiche are Goddes creatures. And moreouer there wanteth not a sore occasion of the abuse it selfe. Wherefore sayne Epiphanius, whose epistle sayncte Herome added to his wrytynges agaynste Iohn bysshoppe of Hierusalem, testified thus: They haue iudged that it is agaynst our religion, and the authoritie of the scriptures to haue Images in temples. And thys he wrote as the common sentence of the churche, wherof no man shoulde doubte.

Therefore the preachers shall exhort the people, that they rather gette them the holy Bible, whiche thynge they maye do better cheape, then images, that they diligētly read the same, and that they learne to acknowledge, wondre at, remembre, and worshyppe the diuine maiestie, out of the creation of all thynges, and meruelous gouernaunce of God, and preseruation, and protectiō of the godly from the begynnynge, and punishmētes of the wicked, which the bible setteth before vs, rather than to learne the same in carued stockes. Further that they be present in

the holy assembles, heare the treatyng of the worde of God religiously, receyue the Sacramentes godly, and praye faythfully. For God hym selfe hath layed these thinges before vs for thys entent, that we should gette preserue and encrase in vs thereby knowledge, loue, and zeale of hym. Wherefore whyle we rightly vse these instrumentes of religion, we are sure that the encrase of the holie goste is present, and all perill of superstition is away, where as in the vse of Images daunger wanteth not, as in an inuention of mã, and the holy goste can not be present wyth them. For howe much so euer the diligence of setting Images in temples, and the admonition of holy thynges, which they assigne to those Images, be decked wyth wordes, and paynted forth, yet it can not be denied, but that what so euer can be brought for settynge forth of Images and carued wodde in temples, is but the inuẽtion of mẽ, whiche somuch is not grounded vpõ Gods worde, that God forbadde the olde people suche vse of Images, and the holy fathers in the new people suffered it not, whiche thing appeareth playnely out of the deede, and wrytyng of saint Epiphanius, whereof we made mention before.

Wherefore the preachers shal diligently teach

teache and warne the people, that it is tyme that we worshippe, and honour God in spirite, and truth, and that we godly vse those instrumentes, whiche he hym selfe hath gyuen vs to steare vp thys worshyppping, with religious readynge, and hearynge the holy scriptures, and sermons, whereby the same scriptures are declared openly, or priuately, moreouer wyth religious vsyng of the Sacramētes, cōtinuance of holy prayers, and also wyth a godly cōsideration, and cōtemplation of the workes, and iudgementes of God, whiche euer offre them selues to oure eyes, to oure handes, to oure myndes, and whiche we euer enioye and take fruite of them, of whiche stearynge of oure myndes towardes God, and kendlynge of studie to all the offices of godlines, we haue spoken a lytle before in the exposition of the seconde commaundement.

The godlie preachers shal also adde this thynge and printe it in the people diligently about thys place, that what outwarde goodes so euer God hath gyuen vs, we muste bestowe the same vpon the lyuely Images of Christe, our neighbours, the membres of Christe, that we may feede Christe in them, gyue hym drynke, cloth hym, harbour hym, cure hym and comforte hym beinge sycke,

and

and succour hym being in bondes. And that we caste not awaye oure goods in makyng deckyng, clothyng, and honouring Images and carued stockes, whiche haue no lyfe, no feelynge, namely wodde, stones, metalles, vayne workes of our owne handes. Finally vpon thynges that be abominable to God, as he often wytnesseth in his prophetes. Which in the laste iudgement, when he shal testifie that to be done, or not done to hym what so euer we dyd, or omitted to do to the leste bretherne, that lyued with vs, vndoubtedly he shal speake terribly vnto thē, which neglecting his membres the lyuely Images in pouertie, penurie, and miseries, haue poured out not theyr owne goodes, but his vpō carued stockes, and Images, whiche haue no feelyng of suche benifittes. Therfore the preachers shall diligently go about vtterly to roote out of the mindes of christiā people this errour also of prayng before Images, and stockes, and the rest which we haue noted. For they fight against the chiefest pointis of the ten commaundementes. And they shal teach and declare, and prynt in alwaies those thynges, out of which the people may learne al deuotion to praye to God religiously and effectuously, and that they accustome them selues, and stycke fast to that

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holesome exercise of godlines, so that what euyl so euer chaunce to them, or hange ouer them, or what so euer good thynge they desire, they go euer forthwyth, and the ryghte waye to the heauenly father, thorowe oure onely mediatour Christe, and cal vpon hym onely in the name of his sonne, wyth a sure truste of childē towardes his more then fatherly loue, wyth earneste feare also and reuerence, and carefull supplication, of mynde towardes his maiestie. And to steare vp, kendle, and feede suche inuocation, and prayng. Let them vse those instrumentes religiously, whiche God hym selfe hath appoynted, and cōmēded for thys purpose, I meane holy assembles, the diuine scriptures, the sacramentes, and a godly contemplation of al his gyftes, workes, and iudgementes.

Of christian faste.

Augustine to Consulaine Priest epist. lxxxviii.

Of the fastes of the olde fathers the wityngs of the A-

The holy scriptures sette fastynge before vs, as a certeyne peculiar preparation, and way to more earnest prayer for the remission of sinnes, for the singuler mercie, & grace of God and other singuler benifittes, and gyftes. As the Niniuites humbly prayed to God, sayth he, in wyth moste straite fastyng, for remission of synnes, and forgyuenes of the punishment, which God had declared vntu them. Jonas

ith. Such a faste it was also, whiche God cõ maunded to the people of Israel the .x. daye of the .viij. monethe, whiche was the daye of purgation, in whiche all the people humbly praye God for the remission of synnes. Leuiti. xvj.

God also cõmaunded such a fast Joel. ij. When the people was punished of coune, and wyth greuous warre for theyr synnes. Turne vnto me (sayeth he) wyth all your herte, wyth fastyng, weepyng, and bewaylynge. Item in the same place. Blowe vp a trompe in Sion, sanctifie a faste. etc. Such a fast also is described. i. Samuel. vij. and thei came togyther in Masphath, and drue water + shedde it forth in the syght of the Lorde and fasted on that daye, and sayed there, we haue synned vnto the Lorde. Item Dauides faste in the sickenes of his soune, whom he had fyrste of Bathsheba. God stroke also the ponge chylde, whom the wyfe of Urias brought forth vnto Dauid, and he was desperyd of, and Dauid hymbly prayed to the Lorde for the ponge chylde, and Dauid fasted a faste, and wente aspde, and laye vpon the grounde. Item Achab, when Elias had declared vnto hym the reuengeaunce of god for the death of Naboth. i. Kynges. xx. Of thys sorte was that faste of Paule which cõ

postles, and euangelistes, and all the newe testament, reuolupng that thinge in my mynde, I se that fastynge is commaunded. But vpon what dayes we shoulde faste or not fast by the commaũdemente of the Lorde, or the Apostles I finde it not determined.

tinued three dayes, when the Lorde had conuerted hym nigh Damasco, and had taken away his sight actes.ix. The faste that Josaphat ordeyned, when the Moabites, and Ammonites had brought forth an huge armie agaynst hym, was ioyned wyth prayer for the singuler benifitte, and healpe of god. The faste of Esdras was lyke, whē he prepared to returne into Jurie. And, that which Hester iniopned to hyr people whē she wold speake to the kinge for the healthy of the people. Of the same sorte it was also, which the congregation of the sayntes at Antioche, iniopned to them selues, when laying on their handes they shoulde sende forth Paule, and Barnabas to preache the Gospel to the heathen Actes.xiij. And it was also such a faste whiche the same two Apostles kepte, when they woulde appoynte elders in the congregations of Asia, whiche they had wonne to Christe, Act.xiiij.

And that fasting ought alway to be ioyned to euerie earnest and solemne prayer, the thyng that Paule wryteth of maried folkes teacheth sufficiently. Let the husbande render due beniuolence to his wyfe, and lyke wyse the wife to hyr husbande, defraude not one an other, excepte anie thynge be done of agremente for a season, that ye maye gyue

pour selues to fastynge, and prayer.

The preachers shall diligently obserue these, and suche other testimonies of the holy scripture concernynge fastynge, and they shal faithfully teach the people by the same. ffyrst that fastyng is a certeyne proper maner, and a certeyne parte of careful, and earnest prayer vnto God, as the places alledged, and such other testifie, and that it is not a worke acceptable to God by it self, or holsome vnto vs.

Secondly they shal diligētly warne this also, that fasting, as prayer, excepte it be obserued out of true fayeth, and earnest repentaunce for our synnes, it is not onely a thing vnacceptable to God, but also abominable, as if we faste by reason of the institution, and custome of men, or also to boste our selues, whiche thinge Christe the Lorde noted, Math. vi. They darken theyr faces, that it maye appeare vnto men, that they faste. A true faste, and acceptable to God muste be taken in hande wyllyngly, of mannes owne accorde, of one whiche feeleth the burthen of synnes in his conscience, whiche feareth the angre & vengeaunce of God for his sinnes, whiche therefore is dryuen diligētly to seeke and praye for remission of synnes, or whiche desireth to make readie hym selfe, and after

a certeyne wyse to sanctifie him selfe to pray more religiously for the benifittes of God.

Wherfore thys thynge whiche is in Joel ij. Chap. muste be euer diligently beaten into the people, when we speake of fastynge. Turne vnto me, sayeth the Lorde, wyth all your herte, wyth fastyng. etc. that men may learne that no fastynge pleaseth God, but that, that springeth out of true repentaunce, and spiely griefe for synnes, and true conuersion to the mercie of God, of whom we seeke remission of sinnes wyth singuler, and feruent desire.

Thyrdly the preachers shall teache out of the alledged places, and suche lyke, that fastyng is not onely abstinence from meate and drynke, but that there is required moreouer (forasmuche as fastyng ought to be a parte of carefull prayer for remission of sinnes, and the grace of God) that on the fastynge dayes we wythdrawe our selues vtterly from al pleasures, and busynes of this lyfe, and gyue our selues wholy to prayer, wyth great humilitie of all our lyfe cõming from the herte, and chastisynge of the bodie. Herof it came that the Lorde in Joell commaunded to sanctifie a faste, to call an assemble, to gather the elders together, the spouse, and the spouselesse, al the inhabitaunces of the

lande

lande into the house of God, and crie vnto the Lorde. He cõmaundeth also the infantes, and the suchelynges to be broughte, that by the syght and pitie of them they myghte be moued to greater repentaunce of theyr synnes, and feruenter prayer for forgiuenes.

This is the cause why God so sore rebuketh the Jewes, Esaie. lviij. By cause on the fasting dayes they regarded theyr busynes, and required theyr dettes. And he testifyeth, that he abhorreth theyr fastynges, and that they be not those, that he commaunded. In whiche place thys thinge is diligently to be considered, that therefore he hearde not their prayers, nor accepted theyr fastes, bicause they folowed theyr owne desires vpon the fastyng dayes. Lo, sayeth he, in your fastinges, your wyll is founde. Wherefore it is conuenient that vpon those dayes when fastynges are prescribed, the people abstayne frõ all other workes, and busynes, and wholy gyue them selues to heare Gods worde, and to prayer. For thys cõmon prayer of the churche, hath a verie large promise propouned, Math. xviij. If two of you consent together vpon earth. etc. Therefore we muste assemble together vnto prayer, and we must applie the same that we do none other thing and that our hert, and mynde be bent who-

ly bent thereunto. Howbeit in priuate fastes in which the whole congregation is not called togyther to the worde of God, and prayer: honeste, and moderate labours of the body nothynge hynder fastynge, as they hynder not prayer. For the labour it selfe healpeth to chastise the bodie, and to drawe the mynde from the vanunitie of the world, and to moue it to prayer, and also to succour the poore. And though at al tymes we must vse labour of the bodie for thys purpose, that we may ease the neede, of our brethern, whē we desirously call for the mercie, and bountuousnes of God. Then let thys sayinge of Paule haue place: He that hath stolen, lette him steale no more, but let him rather worke wyth his handes, that he maye succoure the needie. But that faste that we take vpon vs of carefull desire to appease, and to prape God, wherof we recited some exemples out of the scripture, byndeth a man wholy to prayers, and other exercises of religion, and draweth hym from al other cares, and busines. As we maye se in the faste of Dauid, whiche he toke vpon hym, his sonne borne of Bathseba beinge sycke, he laye onely in duste, lamented, and knocked vpon the mercie of God wyth prayers. Paule dyd the same thynge in that faste of three dayes,

when

when the Lorde had conuerted hym.

Fourthly the preachers shall teache, that large almes muste be added to a godly fast, that al vniuste burthens of our neighbours must be loosed, and discharged, and that we must succour the needie liberally. For so the Lorde sayeth, Esaie. lviij. Shoulde thys be the fast that I haue chosen, that a mā should daily vexe his soule, & wrpth his heade lyke a circle, and caste on sacke cloth, and ashes? Wylt thou call thys a faste, and an acceptable daye to the Lorde? Is not thys rather the faste, that the Lorde hath chosen? Louse vngodly bondes, remitte vsuries vniustly oppressynge, make them free, that be broken wpth pouertie, and breake all burthens of dettes, breake thy breade to the hūgrie, harbour the needie, and harbourles, when thou seest the naked, cloth hym.

For thys cause the holie fathers condemned all fastes, as not christian, nor acceptable to God, though neuer so straite abstinence be kept in them and sharpe chastisyng of the bodie vsed, if they that faste conuerte not the selues from synnes wpth all their hertes to the Lorde, and settynge aside all cares, and busines of thys lyfe, giue them selues wholy to prayer, and other exercises of religion, and vse moste liberalitie towardes the poore.

Wherfore they taught that they which wil faste godly shoulde bestowe all that upon the pore that they had spared in fastynge. whiche is a verie rightfull thynge, and take out of the verie nature of godlines. I saye that the faythfull whyle they studiously cal for the mercie of God, and desire his liberalitie, shew thē selues also at that tyme chiefly, mercifull, and bountuous to their needie neighbours. ffor we please God wyth such sacrifices. Hebr. xiij.

But of thys doctrine of christian fastes the councell Labilonense enacted that there is required to true fastyng, that the fasters be presēt at the euening praiers, which done and the cōmunion celebrated, and alines distributed, they shoulde receyue meate. ffor the olde fathers celebrated the cōmunion of the holy eucharistia, or thankesgyuynge on fastinges dayes at enētyde. But thys much of cōmon fastyng. ffor christian men haue a double faste, a priuate faste whiche euerie man ioyneth to hym selfe, or to his familie onely. And a cōmon faste, which the gouernours of the cōmon weale, or the prouostes of the church, inioyne to the whole cōgregation, for some cōmon, and greate necessitie that lyeth upon all men.

The olde fathers celebrated the communiō of the supper of the Lorde on fastynge dayes at euentyde as ye may se in Athanasius de virginitate.

When Dauid bewayled his synne, and prayed

prayed that health myght be restored to his sicke sonne, he kepte a priuate faste. The fast of Cornilius was priuate, whereof Luke speaketh, act. x. Item the faste of the Prophetisse. But the faste of the Niniuites, Hester, Josaphat, and of many other was a cōmon faste, which thynge is required Joell. ij. And an perely faste in the daye of purgation, is iniopned. Leuiti. xxiij.

The holy bishoppes in olde tyme, and the auncient church kept two maner of these cōmon fastes. Some were perely at certeine and appoynted tymes. Some were not certeyne, but were vsed accordyng to the necessitie that happened, that they myght be readier to prayer. Of the fyrst sorte lent is, and other fastes returning euery yere at certeine dayes, whiche dayly haue bene heaped in numbre wyth mennes traditions, but verie muche hath bene withdrawen from godlie abstinence, and religious studie of prayinge to god. For the institutiō of the olde churche is longe sithens corrupted. For the olde bysshoppes diligently exhorted the people to faste, but they lefte mennes conscience free, neither condemned them, whiche would not or coulde not faste. As Paule also onely exhorteth to faste, and the Lorde him selfe layed no commaundement vpon vs cōcernyng

this

thys thinge, but taught only how it shoulde be kepte to the acceptation of the father, not of men. In thys moderation of exhortation, and christian libertie, manie wyll faste godlie, and truly. Now whereas fastes be moste straitly iniopned, no parte of fastynge or litle is kepte. yea the greateste parte of the people know not what a true faste is. And if anie faste, and chastise theyr bodies, they do it wyth manifeste vngodlines, and despite of Goddes grace, for wyth that worke they wyll satisfie for theyr synnes, and deserue somewhat. Furthermore the fathers condēned them openly, whiche were more careful for chopse of meates, then for true abstinēce and chastisyng of the bodie. And they reproued them also, which though they vexed thē selues wyth abstinence, yet in fastynge they regarded nothynge elles but abstinence nor dyd nomore. For we must faste for thys entent, that we maye be more readie, attentyue and feruent to prayer. Now a daies fasting is thoughte nothynge els, then to abstayne from the flesshe of foure foted beastes, of birdes. etc. For they serue theyr gul more daintily, and exquisitely wyth fishes, and other meates vpon fastyng dayes, then vpō other and they take asmuche at dynner, as myght suffice for a good supper to. And further

that

that they maye seme accordynge to the olde custome to take meat after the euening prai-
ers, they haue those prayers before none, Euensonge.
whiche accordynge to the name shoulde be sayed in the euenyng. What other thynge is thys, then a mocke, and despite of the diuine maiestie. From whiche the preachers muste dissuade the people wyth greate diligence, and call them agayne to the true maner of fastyng, whiche we haue declared. But we wyl determine at a conuenient tyme of the maner of iniopnynge, and keepyng cõmon fastes, and we wyll vse suche moderation as we truste shall profitte oure people vnto the mayntenynyng, and amplifynge of the studies of godlines, euen as thys muste be the ende, and marke of all ecclesiasticall ordinaunces, that they serue to the maynteynyng and settyng forth of godlines.

Wherefore as often as there shalbe occasion of treatynge of fastynge, either out of the scriptures, that shalbe expouned, or by reason of the tyme appoynted to fastes, or thorowe some other chaunce, the preachers shal diligently warne the people of the vngodlines and abuses of fastes, and shall labour to correct thẽ. Firste, and before all thinges, lette no man thynke that he oughte to faste for thys purpose, that he maye deserue

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somwhat of God wpth that worke, neither let hym be persuaded that anie fast, be it neuer so hard, is allowed of God, except it be taken vpon vs out of true repentaunce of synnes, and a sure truste of Goddes mercie to be obteyned for oure Lordes sake Jesus Christe, that is to saye, with a conuersion to God from the whole hert. Further that fastyng be so ordeyned, and kept, that it serue to true, and godly humblynge, chastisynge, and sanctifyinge of the bodie, that the spirite maye be readier to prayer, and other exercises of religion. Thys is a godlie and acceptable fast, whereunto the preachers must busily exhorte the people.

And cheiefly the preachers shall call the people frō that vngodlines, thorow whiche some faste vnto sayntes, either of imoyned satisfaction, as they call it, or of theyr owne wylles, or that they maye obteine with that worke certeyne benifittes of the sayntes thē selues, or that they may haue theyr intercession before God for certeyne benifittes. For as we sayed before, christian fastyng is a certeyne preparation of a true, and faythfull prayer vnto God, thorow Christ our Lorde and not a worke wherewpth God is worshypped by it selfe, muche lesse wherewpth we might deserue anie thyng at the sayntes han-

handes. For wyth fastyng we hymble oure selues, and pray for remission of synnes, and for the holy goste, wherby we may do those thinges that be acceptable vnto God, which neuertheles are onely acceptable thorowe Christe, not for oure merite, because that God onely is to be called vpon, and worshypped of vs, and not the saynctes.

And forasmuche as the true maner of fastyng is so muche corrupted, and excesse in meates, and drynkes so much encreased, that some on the fastynge dayes wyll abstayne verie straitly from meate, and some tymes from drynke to, dysynge onely water, whiche the next daye, and on the verie holie dayes of the saintes, whereunto they prepared thē selues wyth fastynge, are not ashamed to drynke tyll they be dronken, & to spue shamfully, the preachers (whiche thinge the holie fathers dyd also) shall chiefely beate in abstinence frō synnes, and all excesse, and fleshly pleasures, and they shall exhorte them to moderation, and temperance of lyfe, whiche thynge we reade that the Apostles did also, Thus the people at length shal be broughte to true and godly fastyng.

Origene in Leui. Ho. x. Chap. xvi. Faste from euyl doinges absteine from euyl communication, contemne frō euil thoughtes. Touche not the stolen breade of peruers doctrine desire not the decepuable meate of philosophie, whiche maye seduce the frō the truth. Suche a faste pleaseth god. Item Athanasius de virginitate.

Of holie oblations.

The

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Of holie oblations.

The

Chrisostome in the epistle to the Hebr. homeli. xvii. chapi. ix. And Cirill. to the queues of the eyght kaythe do testifye of the one onely offeringe.

THE people muste diligently be taughte thys thynge that Christe is that only acceptable, and propiciatorie sacrifice, thorowe whiche we obteyne of God, grace, saluation, and al benifittes, as all the prophetes, and the Apostles wytnesse, and chiefly the epistle to the Hebrues from the fourth Ch. vnto the tenth. Nowe moreouer thorowe Christe we offre to god the father both our bodies, and oure soules, an acceptable sacrifice thorowe kayth, vnto the prayse, & glorie of his name. Whereunto S. Paule exhorteth vs, Ro. xii. saiyng, I beseche you bretherne by the mercie of God, that ye giue your bodies, that is to saye, your selues, and your whole lyfe a lyuely sacrifice, holy, acceptable to God, your reasonable seruice, and frame not your selues after the figure of thys worlde. etc. So Chap. xv. He glorieth that he so administred the Gospell of God, that the offering of the heathen shoulde be acceptable, sanctified thorowe the holie goste. Suche a sacrifice is that also, whereof the Psal. li. syngeth A broken spirite, and an humbled herte thorowe the true knowledge of synne, and repentaunce (for so he meaneth) is a sacrifice vnto God. For they which thorowe the gospell haue truly knowen Christ & by Christ haue wholy yelded them selues vnto God,

whē beingcircūuēted of Satan & ouercom-
med of thep2 o'wne lustes they fal into great
synnes, and therefo2e be punished of God,
and exercised with sundrie affliction, they of-
fre to god in their p2apers fo2 grace, an hert
stricken wpth the repentaunce of synnes,
and touched with the feare of gods iudge-
mēt, and an hūbled, and brokē spirite. Whē
God confo2teth these men agapne, and lyf-
teth vp thep2 conscience, and deliuereth from
all perils and tribulations, they thāke God,
they glo2ifie hym, and offre vnto hym a sa-
crifice of p2apse, the fruite of lyppes confes-
sing vnto his name, Heb2.xiij. As the Psal.
Cvij. wptnesseth, rehearsyng vp the chiefest
daungers, and calamities, wherewith God
is wont to chastise, and exercise men. They
cyed to the Lo2de, when they were afflicted,
and he deliuered them from thep2 necessities
wherefo2e they gyue thākes vnto the Lo2de
fo2 his mercie, and fo2 his wonderful actes
towardes the chyldren of men.

To these sacrifices of p2apinge, magni-
fyinge God, and gyuynge of thankes, the
sacrifice of liberalitie towardes oure neigh-
bours, chiefly the needie, is ioyned. ffo2 with
suche sacrifices we please God, Heb2. xiij.
fo2 when the godly p2aye fo2 so ample be-
nefites of God, o2 gyue thankes fo2 recep-

uing

uyng the same, thē the verie nature and pro-
prietie of godlines requireth, that for Gods
sake, and his prayse, they be liberall, and
bountuous towardes the poore, chiefely se-
ynge that they knowe that God accepteth
these benifittes, as done vnto hym selfe. For
which cause God commaunded the fathers
also in the olde testament, that at those three
yerelie feastes, in which al the males should
appeare in his syght, they shoulde not come
emptie before him, but that euery mā should
offre accordynge, to his abilitie of that bles-
synge, that euerie one had receyued of the
Lorde, Exod. xxiij. and Deut. xv. Which ob-
lations he would haue to be gyuen forth to
sustteine the Leuites, wydowes, orphanes,
straungers, and other poore people. And ther-
fore the olde churche retayned that custome
that when they come togyther to heare the
worde, and to receyue the sacramentes, the
faythfull shoulde offre theyr oblations to
the Lorde, and consecrate them to hym for
the vse of the poore.

Out of these places of the scripture, and
institution of the olde churche the preachers
shall teache the people, sayinge that the sacri-
fice of Christe is that onely propitiatorie sa-
crifice, of good sauour, whiche by it selfe is
accepted to God the father, and deserueth

vnto

vnto vs forgiuenes of synnes, grace, and other benifittes of God, and that it is the sacrifice which was shadowed in al the sacrifices of the law, & whiche made al the other acceptable vnto God. As also the sacrifice of our selues, and what so euer pleasaunte thynges we can do to God, be allowed, and accepted of God for respecte of thys onely propitiatorie sacrifice. Without Christ there is nothynge acceptable. No man can do any acceptable thynge wythout Christ.

Wherefore the preachers muste busely beate into the people that they thynke not, that, acceptable seruice, or worshyppe maye be done vnto God, with any sacrifice or oblation be it neuer so precious, for the dignitie, and worthines either of the thynge, or of the offerer, if the same sacrifice, or oblation be not offered, and made acceptable in Christe the Lorde thorowe his merite.

Secondly that they go not about to giue any other sacrifices to God, the those which we rehearsed before, that is to say, the sacrifice of them selues, of a brused spirite, and herte afflicted thorowe synnes. Item a sacrifice of prayse, and thankesgyuynge for the benifittes that they haue receyued, wyth liberalitie towardes the pore, and other thinges, that make for the promotynge of the

kyngdome of Christe. Wherfore to offre to God great gyftes, to buylde, adourne, and enriche tẽples, altares, monasteries farther then that it prouoketh the religion of Christ wyth thys false opinion, as though these thynges were muche mooze acceptable to God then if suche gyftes were bestowed vpon the poze foz Christes sake, be in no wise those sacrifices, which God requireth, oz alloweth, but wherewyth the wzath of God is moze prouoked. And therefoze the people must be warned, that cozpozal goodes must be offered to God foz none other vse, then that the religion of Christe maye be furthered, that the holie ministerie maye be ozdepned, and mayntepned, that the necessitie of the poze maye be prouided foz. Finally that there maye be ministered to euerie bodie as muche as is needfull to lyue godly.

Therefoze to buylde huge temples, and to decke them wyth moze thynges, then be requisite to thys purpose, that the congregation maye haue a comelie place, whereunto they maye come togyther to heare Goddes wozde, to receiue the sacramentes, and to do other thinges pertepnyng to religion, is not allowed of God. Foz these thynges make nothing foz the edification of faith in Christ oz foz the health of our neighbours, where-

unto

vnto all christian mẽnes benifites, and good workes should be referred, seing that Christ Jesus is the summe of all the commaundementes of God, and thende of the lawe, that we (I saye) maye truly knowe him, and take holde vpon hym, so that we maye lyue in hym, and he in vs. And further seinge that the ende of the law is loue out of a pure hert and good conscience, and fayth vnfayned. i. Timo. i. Therefore lette the thynge that S. Hierome teacheth haue place, that is to wit, that the temples of christen men muste be so builded, and decked, that out of them it may appeare, our riches, and glorie to be sette in the crosse of Christ, and that we serue suche a Lorde, that gathered his congregation in the moste pouertie of the worlde wythout golde. The matter stode otherwise with the people of the olde testament, wich had theyr peculiar rites, theyr ceremonies, theyr policie, their ornamẽtes in the tabernacle, and in the temple, all whiche thynges after the cõmyng of Christe, ceased. That people had onely one temple, whiche they decked wyth some outwarde gorgiousnes, & in the meane whyle neuertheles they were commaunded that they shoulde haue no begger amonge them. Deut. xv.

In the daye of iudgemente when Christe

ſhall pronounce the laſte ſentence of al men, he ſhall ſay thus. I haue hungred, thyrſted, I was naked, a ſtraunger, weake, in bondes and pon miniſtered vnto me. For what ſo euer ye dyd to one of theſe litleones, I take it to be done vnto my ſelfe, entre therefore into the kyngedome of my father, whiche was prepared for you from the begynning. But to thoſe, whiche haue not done theſe thynges to his litleones, he ſhall ſaye. Go into euerlaſtyng fyer. etc. But we ſhal heare no mention made of buyldyng of temples, and monaſteries, and deckynge of the ſame. Let the paſtours then teach the people to exhibite true worſhipppynges vnto God, to decke his true, and liuely temples, that is to ſuccour the pore and afflicted, whiche be the true membres, and bretherne of Chriſte.

Thys thynge God hym ſelfe dyd not onely commaunde vs, but the holie fathers alſo require the ſame of vs. S. Ambroſe wryteth thus in the .ij. boke of offices. Chap. xx. When the Lorde ſhal cõplayne, and require why the goodes of the churche, golde, and coſtlie veſſels were not beſtowed vpon the vſe of the pore, and redemyng of priſoners, if a man wyll laye the ornamentes of temples, for his excuſe, and ſaye, I was a feard leſt the temple of God ſhoulde want orna-

mentes

mentes, he shall heare of the Lorde: Sacramentes require not golde, neither do those thynges please by reason of golde, whiche are not bought wyth golde. The raunsomming of prisoners, is the verie ornamēt of sacramentes, and they be verie precious vesselles, whiche redeme soules from death. That is the true treasure of the Lord, which worketh the same thynge, that his bloude wrought. Then (sayeth he) I acknowledge the vessel of the Lordes bloud, when the chalice redemeth them from the enemie, whom the blond redemed from synne. etc. But our naturall blyndnes, and rebellion agaynste God, causeth, that we neuer worshyppe him according to his prescription. And throwe our naturall pryde, and vngentlenes, and neglectyng of our bretherne, it cometh to passe, that we thinke those thynges vaynly wasted, and loste, or not well bestowed, whiche are spent vpon the needie, and despised men before the worlde. Therefore men fall so farre, that they had leuer offre theyr gyftes to God for an ornament of wodde, stones, and deade bones, and for the maynteinaunce of vnprofitable felowes, then for the vse of the poore, where as yet he testifieth that he wyll compte those thinges done vnto him selfe, what so euer we bestowe vpon

the poze foz his sake, promisyng that he wyl recompence the same in thys worlde, and in the worlde to come.

Wherefoze thys false, and peruerse opinion of the flesshe muste be earnestly rebuked, and diligently corrected, that they maye omitte those sacrifices vnacceptable to god, and that they succour the needie, and afflicted persones wyth true sacrifices, and acceptable to God. And the preachers must teach and exhorte the people diligently, that they bryng all their gyftes, and oblations into a cõmon treasurie of the churche, and that liberallie. And they shall declare moreouer that this is the deutie not onely of the riche, but also of all men, after the measure of the goodes, whiche the Lorde hath graunted to euerie one of them. For Christe offered him selfe for al men, no lesse for the poze, then for the riche. It becometh then al mẽ to be thãkfull, and to remembre that poze wydowe whiche by the iudgement of Christe in offeryng of a farthyng gaue more into the cõmon hutche, then all the other. Marke. xij.

We also, God wyllyng, shall take suche ordre for the makyng of a cõmon treasurie of the churche, wherwyth not onely the poze and beggers shal be succurred, but also stipendes shall be appoynted for certayne to-

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warde ponge men, whiche ſhall be brought vp, and inſtituted vnto the miniſteries of the churche.

Wherefore the preachers ſhal diligently exhort the people, that they offre their oblations to the Lorde liberally, as often as they come together to heare the Lordes worde, to the holie baptiſme, to the receyuynge of the cõmunion of the ſupper of the Lorde, to the cõmon prayers, or on the ſũdayes, and other accuſtomed feſtes, when mariages are bleſſed, when thankes are gyuen to the Lorde for them, which haue recouered them ſelues from ſome ſyckenes, whẽ women lately deliuered go to churche, and when ſo euer god hath gyuen peculiar gyftes to men, whiche thynge he doeth euen daily. For we daily enioye the moſte ample benifites of God, wherefore we muſt daily declare our thãkfulnes, wyth godlie oblations, that the miniſterie of the churche maye be euer repared and ſuſteyned, and that all mennes neceſſities maye be bountuouſly ſuccurred. For it is a great, and an vngodlie vnthãkefulnes, that whereas men beſtowed ſo manie thinges moſt liberally vpon ſtones, wodde, and dead mennes bones, vpon ſtationaries, and ſuch other vnprofitable fellowes, and were cõſtrained to bye ſacramentes and other ec-

cleſiaſticall thynges wyth money, nowe in the lyght of the Goſpell they wyll not contribute a litle to mayntayne the neceſſarie, and holeſome miniſterie of the churche, to feede the poꝛe, the membꝛes of Chriſte oure bꝛetheꝛne, chiefly ſeinge that they be deliuered of manie ſuperfluous charges, whiche we haue rehearſed. Therefoꝛe the people muſt be called by the pꝛeachers with greate diligence frō thoſe ſuperſtitious oblations whiche they were wonte to offꝛe vnto dead ſayntes, theyꝛ ſtockes, and relikes, and they muſte be inſtructed, and exhoꝛted to true, and acceptable ſacrifices vnto God, wheꝛof we haue ſpoken.

¶ A foꝛeſence, and commaundemente agaynſte the errours of the anabaptiſtes.

VVe are manye wayes pꝛemoniſhed both out of the woꝛde of God, and alſo out of hiſtoꝛies of eccleſiaſtical matters, that Satan laboureth by al meanes to ſteare vp and to bꝛynge into the church ſundꝛie ſclaunders, and offences aſwell of doctrine, as of lyfe. Wheꝛefoꝛe the paſtours ſhall watch diligently to turne awaye and diſappoynt theſe pernitious endeuours of Satā, and to keepe and deliuer the people of God from all falſe doctrine. In

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Agaynst the errours

whiche thynge they muste watche chiefely at this tyme. ffor it is manifest that the anabaptistes runne vp and doune in moste places, and with merueylous craftes, and giles creepe in, amonge the simple, whiche also haue depuen not a fewe out of theyr wittes, whō they hold entāgled, & caught in a snare.

Agaynst this incōuenience it shal be right expedient, if the pastours often enstructe the people of those articles of oure religion, for whiche the anabaptistes chiefely moue controuersies, and cōfute their dotyng dreames substātially out of the worde of God. Whereby the people certaynly knowyng how vngodly theyr opinions be, being so armed aforehande shal easely determine that the authours of suche doctrine must be necessarily eschued, and condemned. And the more that they shal abhorre frō the vngodly faininges and blasphemies of these men, the more easely they shall be reteyned in the studie of sincere doctrine, and ecclesiastical consent. And the diligent handlynge and large exposition of suche places causeth al men in the cōgregation to be more plentifully, and certeynely enstructed, and confirmed in the doctrine of Christe. And that the people maye be armed aforehande agaynste the vngodlie imaginations of these men, the preachers muste entreate

treate playnely, and clearely of all theyr articles and shewe howe noysome, and pestilent they be, and full of all pernitious perturbation of the cōmon weale, sedition, & horrible blasphemies against god, and his holy Gospell. For some make for the ouerthrowyng of outwarde politie, some for the confirmation, and ignorauñce of synnes, to blowe vp a truste of oure owne rpghtuousnes, and establishe a contempte, and violation of the sacramētes, & holy ministerie of the churche. The chiefest then of these muste be declared to the people by name, and often repeted.

As these be, where as they say, that to administre the cōmon weale, to exercise cōmon iudgementes to punishe yll doers, be offices and workes contrarie to the preceptes of Christ, whiche a christian man ought not to do. Itē that to offre an othe, or to sweare at the commaundement of them that administre the cōmon power, or be lawfull Judges is agaynst the Gospell. Item that it is synne for a man to haue anie thynge propre, but that all christen men oughte to make theyr goodes common. Item that a Catabaptiste maye forsake his wyfe, whiche alloweth not his errours, and contrarie wyse.

It is euident that these errours be seditious, and that they muste be aswell restrayned

ned, as other seditious deuises, and dedes are wonte to be. Wherefore the cõmon officers muste punishe these felowes with cõueniẽt rigorousnes. And the preachers must shewe the people by the scriptures that these Imaginations be agaynst the Gospell, and that they haue their begynnyng frõ the naturall arrogantie of mẽ, rebellion, and cõfusion, whiche fyghte agaynste the kyngdome of Christe. The Anabaptistes whiche keepe not the difference of spirituall and politike lyfe, vnderstande not that the Gospell teacheth the knowledge of God, and the inuocation of hym, in Christe Jesu oure Lorde, and eternall ryghtuousnes, and that neuertheles it improueth not these outward thynges, to eate, and to drynke wyth thankesgyuyng. Item these ciuile thynges, to gouerne the common weale, exercise Judgementes to make warre, to go a warfare, to obeye the officers, to marie, to keepe oure owne goodes, to gette, and maintayne riches with labour, and lawfull bargaynes, to set forth sciences profitable for our lyfe, to teache wel the youth, and suche lyke, whiche in godlie men are the verie worshippinges of God. These thinges further godlines, and cõmon tranquillitie, and it is profitable to amplifie hys dignitie of politike thynges, whiche when

when they beginne to vnderstande, then me shall applie them selues more gladly to this diuine ordinaunce, and they shall learne to exercise fayeth, and loue in these actions of life. And they shall obeye the officers wyth all theyr hertes, and as muche as in them lieth they shall studie to mayntayne common peace, and honest maner of lyuyng.

But beside the forsayed seditious opinions, some haue brought forth yet more abominable, of whiche company they were that inuaded the Citie Monster, whiche taughte that the officers dissentyng frō them oughte to be abrogate, and they dyd sette vp a newe tirannie vnder the name of the kingdome of Christe. Whiche thynge pertayneth not only to the ouerthrowynge, and reproupnge of the ordinaunce of God, as euerie cōmon power is, but it is a sinne agaynst the cōmaundement cōcerning the magnifyng of Gods name, vnder a false pretence of Gods name, to oppresse the cōmon officers, and to turne the Gospell into an outwarde politike gouernaunce. And to make this leude doctrine more pleasaunt, they fayned the holy goste to be the authour of theyr furour, falsly imaginyng visions, and prophetes, whiche they brought forth most vnshamefastly agaynst the word of God wrytte, which they taugh-

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to be playnely despised. All whiche thynges be the actes of extreme vngodlines, and barbarousnes, whiche God is wont to punishe with notable, and horrible exemples euen in thys lyfe, as appeared in the verie same men of Monster, whom we named before. For the thynges that chaunced amonge them, were surely horrible, and to be cõpared with the moste notable thynges that euer happened in the worlde. The preachers shall exhorte men diligently to consider religiously these so sore, rigorous, and terrible exemples and iudgementes of God, whiche being cõsidered they wyll more vehemently abhorre both from Anabaptistes, and all other heretikes, and they shall learne to iudge, and determine more certainly of hearing the word of God, which God hym selfe hath so bountifousnes set before vs in the holy scriptures and so merueilously preserueth vnto thys daye. And they shal begynne to order theyr lyfe accordyng to the prescription of Gods worde, wyth all feare, and godly carefulnes they shall also haunt ecclesiastical assembles studiously, and they shall caste awaye the loue of them selues, and the despisynge of the congregation, and the holie ministerie, and shall not inuade other mennes offices. Surely our aduersarie the deuyl ceaseth not

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nor ſlumbreth, but watcheth, and ſeeketh to pull them from God wyth infinite craftes, gyles, deceits, and ſclaūders. Wherefore the preachers ſhal exhort the people wyth great diligence to the feare of the Lorde, and they ſhall be retayned in ſinceritie of fayth, and communion of the congregation, and ledde in the waye of the Lorde wyth continuall prayers, holeſome doctrine, and diligent exhortation.

An other kynde of vngodlie doctrine, wherewyth the Anabaptiſtes fight agaynſt the congregation of Chriſte, is concernyng ſpirituall matters. For firſte they denie original ſynne, and they wyl not acknowledge howe greate filthines, howe greate impietie and euer peſtilent corruption was brought vpon vs all thorowe the fall of Adam. Further bicauſe they admitte not original ſinne, they alſo refuſe the baptiſme of chyldren, and in aſmuche as in them lyeth, they drawe awaye the moſte parte of men from God, and eternall ſaluation.

Thyrdly they boſte them ſelues to be ryghtuous, and to pleaſe God, not purely and abſolutely for Chriſtes ſake, but for theyr owne mortification of them ſelues, for theyr owne good workes, and perſecution, if they ſuffre any. Wherfore thei deuiſe many

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workes to them selues, for which they haue not the commaundement of God, and boste them selues wyth arrogant hypocrisie, they refuse the dignitie of ciuile matters, and thei thynke that, that imagined crosse is a greate passion, asmuche as they maye they quenche the doctrine of fayth, teachyng men to trust in their owne workes.

Fourthly they despise the outwarde ministerie and doctrine of the churche, they denie that God worketh by them. They teach that we must loke for priuate illuminations and vilions. Wherefore they auoyded the cõmon sermons of the churche, and holie assembles of the people of Christe, they withdrawe frõ the sacramentes, whiche they wil to be nothyng els, than outward sygnes of oure professiõ, and felowshyp, as the badges of capitaines be in warre, thei deni that they be workes and ceremonies instituted of god for this purpose, that in them we shulde acknowledge, embrace, and receyue thorough fayth the mercie of God, & the merite and cõmunicõ of Christ, and that God worketh by these signes, and exhibiteth vnto vs the gyftes in dede, whiche he offereth wyth these signes.

And though all the Anabaptistes do not holde all these vngodlie opinions, yet there

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be verie fewe, that haue not the moste parte of these. And there be some, whiche followe, and teache thynges yet more abmominable then these.

Agaynst these common errours of Anabaptistes, the preachers must teach the people, at certayne tymes, and declare the verie same places of the scripture, for which chiefly the Anabaptistes make all thys busines. Wherin they shall not onely do the congregations good in thys poynte, that they shall be ware leste the leauen of the Anabaptistes spreade anie farther, and corrupte more, but they shal also bryng to passe that the faythful of Christe shall be more plentuously, and certaynely instructed, and cõfirmed of al the doctrine of Christe, and chiefely of the controuersies, whiche these heretikes moue, that is to saye, of ciuile officers, of the dignitie of the politike thinges, of othes, of cõmon iudgemẽtes, of punishmẽtes, of the proprietie of goodes, of lawful bargaines. And it shal be verie profitable oftẽ to repete these thynges in teachynge, that the myndes of Christes faithful may be armed against the doinges of the Anabaptistes. They shal labour diligently to declare out of the scriptures, and propre testimonies of the holy goste, that this whole maner of ciuile lyfe, fellowshyp

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and gouernaunce was taught, and ordeined vndoubtedly of God hym selfe, that they be the verie workes, and benifittes of God, whiche he wyll adurne wyth his benifittes, as Paule testifieth, Ro. xiij. And all the prophetes, and Apostles preache wyth Moyses, that it is the commaundement of God, that we shoulde obey the officers lawefully ordeyned, that the subiectes be not rebellious to the officers, nor go aboute to plucke them frō their place. And thys place of S. Paule concernyng officers muste be truely, properly, and diligently declared, by reason of the busie spirites, whiche thynke that the kyngdome of Christe is not wel exalted, except all earthlie powers be abolished, and that they vse not the libertie, whiche he gaue except they caste of all pokes of mannes bondage. But the Gospell teacheth, and offereth a spirituall kyngdome, that is to say, that Christ sitteth on the ryght hande of his father, and prayeth for vs, and gyueth forgyuenes of synnes, and the holy goste vnto the church, that is to saye, to thē that beleue in hym, and call vpon hym. The Gospell not onely wythdraweth nothynge from the ciuile lyfe, fellowshippe, or gouernaunce, nor troubleth nothynge in the same, but also it encourageth, & instructeth, rightly to mayn-

tepne thys lyfe, felowshyp, and gouernaunce of ciuile matters. For it bryngeth to passe that all they which beleue the Gospel, submitte them selues to all men wyth all theyr hertes for the Lorde Christes sake, that they serue al maner of men, and do them good in all thynges, that pertepne to the neede of the bodie, or to ciuile societie. Therefore in thys ciuile lyfe & societie they exercise theyr fayth and shewe exemples of loue towardes their neighbours, wyth whom they lyue, in all theyr necessities all maner of wayes. What soeuer gētle behauiour there is in the world what so euer pertepneth, or healpeth to faythfull, and honest ciuilitie, and participation of present thynges, and to the mayntenynng and adurnyng of the common weale, that christē mē ought do rightly vnderstand, & labour to perfourme most prōptly. In like maner the pastours must often substantially declare, and excusse those doctrines also, that pertepne to a spirituall lyfe, for which the Anabaptistes make muche busines, as, of originall synne, of the baptisme of infātes of the rightuousnes of fayth, and these thinges they shall teache out of the holie scriptures, as, of original synne, what an horrible euyll it is, bycause mannes reason doeth not se those thynges to be damned, which re-

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mayne in the nature of man, I meane the ignoraunce of God, want of the feare of God and diſtruſting of God. Item that God alloweth the baptiſme of our infantes, receyueth our infantes into his chyldren thorowe baptiſme, and maketh them heyres of his grace, and euerlaſtyng lyfe. That remiſſion of ſynnes, the communion of Chriſte, the felowſhyppe of a newe, and bleſſed lyfe is only in the congregation of Chriſt, and not amonge the Jewes, or Turbes, or other men amonge whom the Goſpell is not preached the ſacramentes of Chriſte are not adminiſtered, but rather the name, and doctrine of Chriſt is blaſphemed. The matter ſtanding thus, and ſeinge that it is euident that God wyl be the God of our ſeede alſo, that is to ſaye, a ſauiour, and authour of a newe, and bleſſed lyfe, to vs, which thorowe Chriſt be made the ſonnes of Abraham, and heyres of the promyſe, and couenaunte, whiche God made wyth hym the father of all them that beleue, the matter beinge thus (I ſaye) ſurely we maye conclude, and it is playne, that our infantes borne of vs ſynners and loſte through ſynnes, muſte be offered to Chriſt, be incorporated to him thorowe baptiſme, that by hym they maye be waſhed in the churche from ſynnes, and haue his ryghtu-

Gene. xvij. Gala. iij.

ouſenes gyuē thē, & put vpon them. For ſeing that the kingdome of Chriſt is reueiled amounge vs, and the miſterp of redemptiō, and ſaluation wrought by Chriſte, is more clearely, and abundantlp exhibited and preached then before (for manpe kynges, and prophetes deſired to heare, and ſee the thinges that we heare and ſe, and it was not giuen to them) it muſte needes be that they plapnlie knowe not the Goſpell of Chriſte and cōmunion of ſaynctes amonge them ſelues, that were ſaynctes in dede, and acceptable to God, or els that they inuade Chriſte, and his churche with a wicked furie, whoſoeuer they be that wyl not haue our infantes to be purged from ſynnes wyth the Sacramente of regeneration, and to be planted in the churche of God, ſeinge that it behoued infantes of the olde people to be ſanctified, and plauted into the bodie of Chriſt, whiche is the churche, wyth that Sacramente, that God then gaue them for thys purpoſe. For why ſhoulde oure infantes pertepne leſſe to the kyngdome of God then theirs, ſeinge that throrow Chriſt we be grafted in the holy roote of that people, and made partakers of the bleſſed fatnes of thys Olyue? Ro. xi. Furthermore we haue giuē vnto vs a migtier ſpirite, Romo, viij. But we be gotten i

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synnes, aswel as the Jewes, and haue neede to be deliuered from synnes thorowe Christ and to be brought vnto the life of God, and that in Christes church. For there is not saluation wythout the churche, where neither the worde, nor Sacrament is. Infantes then muste be planted into the church, & we must gyue them the signe that wytnesseth, that the promise pertepneth vnto thē. And forasmuche as in this time the Gospel, the grace of God, and redemption of Christe be more clearely, and effectuously exhibited and preached in the churche both wyth wordes, and sacramentes, then amonge the olde people, euerie man surely beinge rightly warned hereof, excepte he be a verie vngodlie person shall acknowledge that oure infantes also muste be washed from synnes by baptisme, whiche is the Sacrament of regeneration, and that they muste be planted into Christe our Lorde, and his churche, in whiche church Christe worketh thorowe his worde, and sacramentes, as Ephes. v. Paule sayeth that Christ loued the cōgregation, and gaue him selfe for it, to sanctifie it, and cleanse it, wyth the lauer of water. etc. He describeth not the congregation wythout signes, and without the worde. Wherefore he sayeth also in another place, one bodie, one spirite, one Lorde,

one fayth, one baptisme. Whiche thynges surely do testifie that they whiche pertepne to the cõgregation, be planted into the same wyth some outwarde signe also. If mẽ shall be warned hereof often, and substantially, they shal reuerentlie vse holie baptisme, they shal come to it, and stande by it more religiously, and they shal more feruently pray for the grace of God to them selues, and to the infãtes, and wyth purer myndes, and greater sanctification of them selues they shal labour to offre to Christe the Lorde both their owne chyldren, and also the chyldren of the whole church, according to the Lordes wordes, suffre the litelonnes to come vnto me for the kingdome of heauen pertepneth to such. Whiche moste sweete sayinge of the Lorde oure sauioure they shall also embrace wyth more certepne fayth, and wyth greater deuotion gyue God thankes for his so greate benifitte. Men shall moreouer be moued, and enflamed to procure theyr chyldren beinge grafted in Christe to be brought vp to hym, and to his churche wyth greater diligence, and they shall cause them to be nosseled in the knowledge of him, that they may profite the church, and whē they be growen vp, they shall dedicate them betymes, as the membres of Christe, vnto his churche, being

the sonnes, and heyres of God, and ioynte heyres wyth Christ.

In lyke maner the righteousnes of fayth must be declared, and sette forth, by comparyng of the Anabaptisticall imaginations. ffor that comparison shall bryng greater lyght to thys ministerie, I saye when it shal be playnely shewed howe greate difference there is betwene the true ryghteousnes of Christ, and the hypocrisie of these heretikes. ffor that righteousnes, that the Gospel teacheth, is to take handfast of Christ the lorde with sure faith, so that the mynde trust therin constantly, and call vpon God the father thorowe Christe wyth the cõfidence of chyldren, and studie to glorifie the same wyth good workes, wherewyth our neighbours may be holpen by al possible meanes, accordynge to all the power of the holie goste, that it hath receyued. But the righteousnes whiche the Anabaptistes teache, and wherin they boste them selues, is al spent in workes fained by thẽ selues, and in suffraũce of cuyls, whiche they laye, or pulle vpon them selues, bicause they abstaine from the administration of the cõmon weale, whereby neuertheles singuler benifittes are exhibited vnto men, bycause they contemne other ciuile societie, reiecte iudgementes, refuse to

go a warre fare, eschewe bying and sellyng and other contractes necessarie in thys lyfe, wyth all whiche thynges christen men shall studie to do good to theyr bretherne, and neighbours. Furthermore bycause also they wythdrawe them selues from ecclesiasticall communion, and mocke holie assembles, cõmon doctrine, and the Sacramentes of the church, and denie their healpe to their neighbours. Finallie bycause that wyth obstinate madnes they suffre spoilynge of theyr goodes, exile, imprisonment, scourgynges, and maymyng of theyr lymmes, and sũdrie kindes of death, for these forsaped thynges, and other seditious sayinges, & doinges. These be the good workes of these felowes, this is theyr rightuousnes, whiche when the preachers shal trie in theyr sermons, and priuate admonitiõs wyth the diuine scriptures, and trie the nature of christen religion, and shal cõpare them wyth verie good workes, and wyth the ryghtuousnes of fayth, the knowledge, and desire of true ryghtuousnes shall be meruelously confirmed, and kendled amonge the people of Christe, and they shall eschewe, and abhorre hypocrisie, and thys counterfaited ryghtuousnes of frantike felowes.

Thus when the preachers shal with sin-

Guter

guler diligence declare and commende often to the people, howe the Lorde instituted the ministerie of the church, and howe reuerently he would haue it executed, and recepued, what great thinges he vouchsafeth to worke thorow the same vnto our health, exhibiting his grace, and the redemption, and communion of his sonne thorowe these thynges, mē shall more esteme the holie ministerie, and vse it more religiously, omitting those vaine illuminations, and visions, whiche frantike men loke for, and exhorte other to seeke, the common ministerie of the churche beinge despised.

We thoughte it good to putte into thys place, thys generall and shorte instruction concernynge the errours, wycked doctrines, and pernitious sisme of the Catabaptistes that the preachers being warned may learne, howe they maye call them backe into the way of hollsome doctrine, and ecclesiasticall communion, whom they haue founde seduced of those madde spirites, and be not yet obstinate with hereticall furie. And that they maye arme them, whiche stande yet in the holesome doctrine, and consent of the cōgregation, agaynste the gyles, and hypocrisie of them, whom Satan holdeth cōfirmed in thys madnes, and keepe them in the sincerite

ceritie of fayth, and cõmunion of the cõgregation, and drawe them from al felowship, and cõmunion of those felowes. For their talke, as a canker, eateth vp the hole flesh in the bodie of Christe. And forasmuche as heretikes be verie subtile, and haue a wonderfull madde zeale to defende their vngodlie imaginatiõs, the feders of the Lordes flocke leste anie perishe thorowe their sloggishnes, or ignorantie, & be caried awap by these wolues, muste furnishe them selues against their Sophistrie, and diuelishe subtilties wyth readyng of the holie scriptures, and those wrytynges, whiche in oure tyme haue bene sette forth of godlie, and learned men agaynst these thynges.

After thys sorte then lette the pastours watche in their sermons agaynste deceites, and craftie awaytes, wyth the care of euery man one by one, if neede be, of them whiche be committed to their charge. But who so euer perceiueth that there is some one in the citie, toune or village, where he dwelleth, whiche cõsenteth to the errours of the Anabaptistes, and alloweth them, we cõmaunde such a man by the authoritie of the electorall dignitie, whiche we execute, that he vtter the same personne to the cõstable, or gouernoure of the place wyth all speede, whiche

thynge

thynge becometh a good and a christian citizin to do, whiche ought to preferre the sincerities of religion, and health of the churche before all other commodities. And we commaunde oure officers that they procure spedely the persoune that shalbe accused, or suspected of anabaptisme to be called before them, hauyng wyth them the pastoure, and other meete ministrrs of the churche, and other good, and godly men. Then the pastour, or some of the ministers, whiche shall be better furnished for that purpose, shall propoune to hym, that is accused of anabaptisticall errours, those thinges wherof he is accused. Whiche man if he shall cõfesse anie errour, he shal be kept in some tollerable cõmõ prison, til at cõuenient leasure he may be more fully examined, and taught. But if he acknowledge no errour, neither can be connicted thereof by true witnesses, they shall lette hym go free. But concernynge them, whiche shal confesse them selues to be of the Anabaptistes opinion in one, or two doctrines, we wyll haue thys thynge obserued. The officer of that place, where suche one shalbe, as sone as he maye, shall call the superintendent of that cõgregation, and other fitte for that purpose, both of the ministers, and also of other tryed men of the congregation

gation. Before these men, and the officer, the superintendent, or bysshoppe moue interrogatories to hym, whiche is fallen into anie anabaptisticall doctrine, not onely of that, that he hym selfe acknowledgeth, but of the principall imaginations of these men, whereof we spake before, if he shall perchaunce be founde, or if there be feare that he is snared in some other madde doctrines. For there be catabaptistes, whiche beare aboute in theyr brest that detestable, and damnable iudaical errour, whiche faine that the church shall be before the laste daye, a certeyne worldlie kyngdome, wherein the godlie shall reygne and destroy with weapons al the vngodly, and holde all the kingdomes in the worlde. Some confounde the natures in Christe, partly acknowledgynge in hym the diuine nature onely, and partly the manhode onely. Therfore they must be dilligētly demaū ded of these, and suche other errours, and they must be earnestly and wyth all softnes of the spirite of Christe, warned of those errours, whiche they acknowledge, and they must be brought again frō al errours to the sincerities of faith, and consent of the congregation. And thys thynge muste be often assayed. For we go about theyr saluation, for whom the sonne of God was crucified, and

suffered

suffered a moste bitter and shamefull death, that they myghte be called backe from errours. Wherefore we muste shonne no labour, so that we maye bringe agayne Christes sheepe begynnyng to strape to the sheepfolde of Christ. We must assay then so lōge to deliuer suche frō theyr errours as longe as of charitie we shall perceyue anie hope to remaine, that we may winne our neighbour

If the Lorde shall be present at thys correction of men in errours, and shal gyue his encrease, that some maye turne from theyr errours, we wyl that those whiche haue suffered them selues to be brought agayne into the waye, shal playnely, and particularly renie and abiure that errour, into which they are fallen, and al other vngodlie doctrines, whiche chiefly in thys tyme vexe the church, before all them, that shall be present in theyr examination and conuersion.

But if anie refusyng godlie admonition, and doctrine shall obstinately continue in theyr impietie, the officer of that place, muste bringe theyr cause before an higher magistrate. He shall punishe suche accordynge to the state of the personne, and erroure, wyth banishmente, or other sore paynes after the law of the empire, and the tēporal cōstitutiō decreed, & set forth cōcernyng these matters.

For

For we wyll that thys be knowen to all men, that none in our dominions, or places subiecte to our rule shalbe suffered, that dareth alowe one or more of the Anabaptisticall errours.

We wyl haue the same maner vsed, with all them, whiche steare vp, spreade abrode, or allowe anie false doctrine that fighteth with the receyued articles of our fayth.

¶ Of the administration of religion, that is to saye, of the handlynge, and dispensation of the doctrine, Sacramentes, and discipline of Christ in the churche. And fyrste of the maner, and order of holy sermons.

ON the sondaies and holie daies the preachers shal reherse, and declare to the people the wonted lesson of the Gospell, betwene the administration of the Sacramente, as the custome is, and out of that lesson they shal teache the people, admonishe, and argue those thinges which they shall perceyue to be moste necessarie, and profitable for christian lyfe. And forasmuch as al the lessons of the holy scripture preache vnto vs of God, to be acknowledged in Christe, of his almightines, and mercie, of repentaunce, and forgyuenes of synnes in the name of Christe, a wyse and fayth-

faithfull preacher shal easelp chose that thing chiefelp out of euerie lesson, that shall make to the healthy, and edification of the present congregation. Wherfore the pastours must haue great care of the people, and trye at certeine tymes, howe muche euerie one hath profited in religion, in what part euerie one staggereth, and is readie to fal, whether it be in the doctrine of faythy, or concernynge the trust of Gods mercie, or in the feare of the iudgement of God, or in patience, loue, or orderynge of maners, that timelie, and holesome remedies maye euer be brought out of the worde of God, as out of a plentifull apothecaries shop, and laied to the greuous diseases and vices of the people.

The lessons of the scriptnre beinge recited in the begynnynge of sermons, muste be diligentlp declared to the people, and that whole togither. For the worde of God must be propouned to the people, that they maye learne it, and be enstructed to godlines therbp. Wherfore so muche shalbe declared, as was reade to the people, that they maye receiue some fruite of godlines therebp. But the preachers and ministers of the cõgregations shall labour diligentlp herein, that the doctrine, and exhortation, whiche they wyll vse before the lessons, euer be referred to

those

those thynges, wherein the people is weakeste, and they shall instantly beate in the thynges, whiche they shall perceyue to further the amendemẽt of the people, and holesome institution, whiche thynge we se that the holy fathers dyd also, which fyrst declared in ordre the lesson that was rerited, and afterwarde tarped in those places chiefely in teachyng, exhortyng, and reproupng, that semed moste to further the institution, admonition, and correction of the people.

But bycause all doctrine, and exhortation is then ryghtly percepued, and lette to sinke deeper into the mynde, if it be derined out of certaine principles knowen before, as fundacion, and cõcluded in the same, the preachers muste referre all doctrine, and exortation in theyr sermones, to some place of a Catachisme or institution, as to the ten commaundementes, to the articles of our faithe, the Lordes praier, the Sacramentes, and suche lyke principall poyntes of our religion. And bycause that the whole christiane doctrine, and what so euer pertepneth to godlines, consisteth in these sũmaries, and be meetelie well knowẽ to the people, it bringeth great light to the doctrine and it moueth the people the more, if the sermons shalbe referred to these poyntes, as to a certeyne marke, and they

shal

shall shewe the people, to what parte of the catechisme that, that they teache, pertepneth. Thys thynge shall healpe muche to thys purpose, that the people maye, dayly growe more, and more in all godlines, fayeth in Christe, and loue towarde theyr neighbour.

The pastoure muste also teache the people, the common offices, and dueties of thys lyfe, accordynge to euerie mannes vocation, as the office of maried folke one towardes an other, the office of the parentes towarde theyr chyldre, and cõtrary wise. What maisters owe to their seruaũtes, and seruauntes to theyr maisters. Howe the officers oughte to be esteemed, and all other gouernours, howe greate reuerence we owe them, howe we oughte to lyue wyth oure superiours, equalles, and inferiours. These thynges must be often propouned, and repeted in sermons, chiefely on the holie dayes, when a greate cõpany of people resorteth togyther. And the prayses of ciuile lyfe muste be diligẽtly beaten into mẽ, and chiefely the youth muste be accustomed wyth great diligence, and arte, to learne to haue a reuerent opinion of the officers, of the lawes, and of al politike thinges. This reuerence is profitable to the common weale, and is the nurse of great vertues.

On the sundayes, and holie dayes at the euenyng prayers some exhortation muste be made, which shalbe chosen out of the epistle of the sundaye, or holie day, whiche the preachers, when it is reade to the people, shal interprete diligently They may, if they wyll, declare to the people the actes of the Apostles, or one of the euangelistes, or some epistle of Paule, or the Psalter in ordre. But let none of the preachers take in hãde to declare the bokes of Moyses, the historyes of the olde Testamente, the prophetes, but they to whom the Deanes shal committe that matter. We wyll also that vpon the sundayes, and holie dayes, aswel in the mornynges, as eueninges holie assembles be vsed, holie lessons be propouned and prayers be made, if there be ministers inowe, and if muche people come thereunto. For so seruauntes and other of the common people shall be better prouided for, which can not euer come to the principall assembles of the churche. In the mornyng let the catechisme be declared, if it maye be, if not, let it be declared at euentide when the people resorte togyther. For a certeyne houre on the holie dayes muste be appoynted for the ruder sorte, and the youth to haue the Catechisme declared. And that houre for the Catechisme shalbe appoynted

that

that is moste conuenient for the people. And in the wieke dayes, two dayes, or one at the leste, muste be appoynted for the Catechisme, from Marche, to Nouember. From that time vnto the springtyde, the Catechisme maye be omitted on the workynge dayes, by reason of ouge chyldren, whiche can not be present for the great colde.

A Catechisme is an introductiō institution, and instruction of the vnlearned.

In euerie congregation suche ministers must be chosen to the handling of the Catechisme as may be fouīd most readie, & meete thereunto, though they be not priestes, or in other ordinarie ministeries. But howe, and after what fourme the Catechisme must be expounded, we wyll declare hereafter. In cities we wyll that euen vpon the workynge dayes, there be two holy assēbles euerie day in the which, holie lessons shalbe reade, with prayers, and Psalmes, if ministers wante not, and if the people wyll be entreated to come togyther diligently. Let suche houres be appoynted for these assembles, as shal be moste comodiouse to the people.

In villages, if it maye be for the people, let holie assembles be called togyther thryse a wieke, in whiche mornynge prayers and exhortations shall be vsed out the scriptures. If by reason of the negligence of the people it can not be done so often, they shall

procure that they come togyther once, or twyse.

¶ Of the holy Sacramentes generallye.

LEte the pastours, and teachers remembre that it is there duetie, to enstruct the people diligentlie not onelye in the administration it selfe of the Sacramētes, but also oftē in their sermons when the place shall require it, what is done, and exhibited in the handlynge, and dispensation of euery Sacrament. How mē ought to prepare them selues to receyue the Sacramētes, and wyth what trust we must take them, and wherein we muste putte confidence of receyuing the benifitte of God in the Sacramentes, and howe much diligence & religion is required to the handlyng of sacramētes, not onlye of them which thē selues vse the sacramētes, but also of thē which be present at the administration, and dispensation of the same, and chiefly of the ministers whiche exhibite, and distribute thē to other.

But chiefely they shall warne the people that they thynke not, that they maye obteine the grace of God, and communion wyth Christe, in the Sacramentes thorowe the strēgth, and worthines of outwarde worke, either in him, that ministreth the sacramētes or of hym that receyueth thē, but onelye thorowe

rowe the strength of God, and merite of Christe, whiche wil worke in his worde and Sacramentes, and perfourme al those thinges vndoubtedly, whiche he offereth in the Sacramentes, and testifieth wyth his wordes, to all them, whiche receyue the Sacramentes accordynge to his worde wyth true fayth.

¶ Of Baptisme.

BAptisme is a Sacrament of regeneration, whereby we be planted and incorporated into Christe the Lorde, and be buried into his death, and put on the same, and be made thorowe hym the sonnes, and heyres of God. Wherefore we muste handle, and receyue thys Sacrament wyth greate reuerence, and religion. And therfore we must vse that maner of administrynge thys Sacramente, and suche tyme muste be appoynted for the administration of the same, that all thynges maye serue to steare vp, and encrease reuerence, and religion, that this holy Sacrament may be godly, and holesomly administred and receiued.

Amonge the auncient fathers Baptisme was openly ministred onely at two tymes in the yere, at Ester, & Witsontyde. Which constitution bicause it shoulde be harde perchaunce to renue, we wyl that Baptisme be

ministred onely vpon the sundayes, and holie dayes, when the whole congregation is woonte to come together, if the weakenes of the infantes lette not the same, so that it is to be feared, that they will not spurt vp the nexte holie daye, for oure myude is that the handlyng of the Sacrament of Christes bodie, and bloude called Eucharistia maye be ioyned with Baptisme, and that they which bryng the infantes to Baptisme, maye vse the bodie, and bloude of oure Lorde Jesus Christ after the maner, and institution of the primitiue churche.

But that all thynges maye be ministred, and receyued religiously, and reuerently, the parētes of the infātes shall signifie the matter betymes to the pastours, and with the godfathers shall humbly require Baptisme for their infantes. That if the parentes, or the godfathers, or both be subiecte to manifest crimes, they may be corrected of the pastoure, if they will admitte correction, or if they be incorrigible, that they maye be kepte from the communion of Baptisme, lest they be present at so diuine a ministration vnto damnation, and with daunger of offending the churche. For they aswell make themselues guiltie of the bodie, and death of Christ, whiche vnworthelie be present at thys Sa-

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crament of Baptisme, and require the same for their Infantes without true faieth in Christe, as they whiche take the bodie, and blonde of the Lorde unworthely, that is to saye, not after the institution of Christe, namely without true repentaūce, and faith in Christe. Wherefore if suche come unto the pastours to aske holie Baptisme, whether they be the parentes of the children, or their godfathers, as be defiled with manifeste crimes, and abominatiōs, the preachers shall exhorte them unto repentaunce, and warne them, that they be not present at the administration of the Sacrament for that tyme leste they pull damnation upon themselues, and offende the churche. For suche by reason of their wycked actes haue no parte in the kyngdome of God, neyther be they to be admitted to the participation of the sacramentes, excepte they repent openly. But if the parentes be founde in suche crimes, they shall desire their kinsfolke, or other frendes, whiche be as yet the true, and lyuely membres of the churche, that in their steede they will aske Baptisme for their infantes. If the godfathers shalbe iudged unworthie of the church, other shal be desired, which haue good testimonie. In the request of Baptisme the pastours shal aske them, whether the in-

fantes haue not receiued Baptisme already, whiche thinge is wont to chaunce, when the chylde is in perill of death. For if they be baptised, then the pastours shall do those thynges, that we wyll declare hereafter cõcernyng suche infantes. But if they be not baptised, or not certeynly baptised, or not as it behoued, and if the parentes, and godfathers be not subiecte to those crimes, for whiche they shoulde be kepte of from Baptisme, they muste be diligently warned by the pastours of the exceadynge benefitte of regeneration in Christe, whiche they desire to theyr chyldren. Item of the horrible fall, and gilte from whiche the infantes are delyuered in Baptisme thorowe Christe. Then he shall exhorte them, that they be present religiously at the exorcisme, and Catechisme, and so afterward at the ministration of baptisme, laste of all that they vse togyther the Sacrament of the bodie, and blonde of the Lorde. For it becometh thys thynge to be done, not onely for thys cause, that they be the membres of Christe, and it behoueth not to be present at the Lordes borde wythout part takynge, but also bycause it is an vnworthie thynge, to aske the communion of Christ for infantes, and to receyue it in baptisme, and not to receiue the same in the Sacrament

crament for them selues, wherein it is offered to thē also. For if they aske, and receyue the communion of Christ in Baptisme with true fayth, they can not but aske the same for them selues, and receiue it desirously beinge offered in the Sacramente of Christes bodie, and bloude.

The olde fathers administred thys Sacramente of the supper of the Lorde euen to infantes wyth Baptisme. But sepnge that, that custome is worne awaye, not wythout a cause, it is conuenient, and it pertepneth to godlines, that the parētes wyth the godfathers, and the kinsfolke, whiche obtepne the moste holie Sacrament of regeneration for theyr infantes shoulde vse the supper of the Lorde, wyth singuler desire of the spirite that they maye receyue the communion of Christe to them selues, whiche they obtepne in Baptisme for theyr infātes. Which thing healpeth to the edification of other also, yea of the whole congregation, and it commendeth the holie cōmunion of Christe to other.

Therfore that all thynges maye be done more diligently, and wyth greater religion in the administration of holie Baptisme, we wyll that, when so euer it maye be conueniently done, the Catechisme or instruction of the parentes, and godfathers, and the exor-

cisme

risme of the infātes be exhibited the day be-
fore the holie daye, or sunday, that baptisme
shalbe ministred. For seinge that Baptisme
muste be ministred in an high administrati-
on, whē al the church is gathered togither, it
is cōuenient that in these holie actions, suche
moderation of both the sacramētes be vsed,
that maye healpe to steare vp the deuotion
of the people, and that thoughwe longe tarp-
inge it giue not some occasion of negligēce,
or of diminishynge the godlie feruentues of
the mynde. Wherefore, when it maye so be,
it shall be profitable to seperate in tyme the
handlinge of the Catechisme and exorcisme
from the ministration of baptisme after the
custome of the olde fathers. But when the
people can not be commodiously present, bi-
cause that manie of them dwell farre from
the temple, or for some other iuste cause, then
the exorcisme and Catechisme maye be hand-
led wyth Baptisme.

Howbe it the pastours shall laboure, as
muche as is possible, that thys moste holie
Sacrament of Baptisme, whiche is the first
adoption, receyuyng, and entryng into the
kyngdome of Christe, be not administred,
and receyued, but before the whole congre-
gation, wyth greate grauitie and reuerence.

Whē the Catechisme then, and exorcisme

shall

shalbe handled the daye before Baptime: let the infantes be brought forth at the euening assēble, at the whiche people, bycause of the holie day folowyng, or sundaye, is wont to be present. The parentes, and the kinsfolke after the exemple of the olde saintes muste also be presente, and bryng theyr Infantes to the temple. Which, and other being come togyther, the pastours, and ministers muste fyrste playnely declare the misterie of holie Baptisme, and the exceadynge benifittes of God exhibited therein, to them, whiche brought the chyldren, and to the reste of the people, with singuler gravitie, and religion. Secondly they shal exhorte thē to a godlie, and faythfull receyuyng of so greate a Sacramente, and so inestimable benefittes of Christe. Then they shall require of the parētes, & godfathers to renounce Satā, & the worlde, and to confesse the principal articles of our fayth, and religion, whiche confession and renunciation they muste make playnly, and gravely before the whole congregation.

¶ A fourme of Catechisme, that is to saye, of institution, exhortation, and demaundes made to the godfathers, and all them that bryng infantes to holie Baptisme.

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An exhortation and demaundes

FIrste the paſtoure, other miniſters ſtandynge by hym, ſhall thus exhorte them, whiche bringe the infantes to Baptiſme.

Beloued in Chriſte Jeſu, we heare dayly out of the worde of God, and learne by our owne experience that all we, from the fal of Adam, are conceyued, and borne in ſynnes, that we are giltie of the wrath of God, and damned thorowe the ſynne of Adam, except we be deliuered by the death, and merites of the ſonne of God Chriſte Jeſu our onely ſauiour. Seinge then that theſe preſent infantes be borne in the ſame ſtate and condition, that we were, it is playne, that they alſo be ſpotted wyth originall ſynne and diſeaſe, and that they be ſubiecte to eternall death, and damnation. But God the father accordynge to his vnſpeakeable gentlenes, and mercie towardes mankynde, ſent his ſonne, to ſaue the worlde. Wherfore he wyll alſo that theſe infantes be ſaued. We bare the ſynnes of all the worlde, and deliuered, and ſaued aſwell the infantes, as vs, whiche be of greater age, from ſynnes, death, the diuel, and euerlaſtynge damnation, which would haue the infantes to be offered vnto hym, that he myght gyue them his bleſſynge. Wherfore according to your chriſtiã godli-

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nes take thys childe, bryng him vnto Christ and offre hym wyth your godly prayers, that he may obteyne of him remission of his synnes, and be remoued into the kyngdome of grace, beinge deliuered from the tirrannie of Satan, and that he maye be made heyre of eternal saluation. And be ye most certeine hereof, that oure Lorde Jesus Christe wyll mercifully regarde thys worke of your charitie, towardes thys infant, and that he wyll heare your prayers, for he him selfe thus cõmaunded wyth hys worde: Suffre the litle ones to come vnto me, for vnto such perteyneth the kingdome of God. Wherefore, beloued I exhorte you, and beseche you as many as be present, that you wyll religiously considre wyth your selues the greatnes of thys ministration, and worke, that we go aboute. For ye se howe the churche humbly, but constantly bryngeth hither these miserable weake infantes, & destitute of al strẽgth. Wyth whiche dede they confesse playnely, that they be the childrẽ of the wrath of God of synne, and euerlastyng death. They pray for them wyth godlie, and feruent wishes, desiring to obteyne for them the grace, and healpe of God, that thorowe baptisme beinge borne agayne of God, they may be the chyldren of God. Thynke not then, that a-

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nie trifling, or childishe thynge is handled in thys holie administration, wherein warre is taken in hande agaynste Satan, wherein he is not onely dryuen out of the infant, but the infant is bound with an othe, that he euer warre agayng hym, as the enemie of his kynge Christ vnto his last breath wyth all his power. Wherefore God muste be called vpon wyth greate confidence, and moste feruent prayers, that he wyll not onely deliuer thys childe from the power of Satan, but also strēgthen, and defende hym that thorowe out all his lyfe, and chiefely in the poynt of death, he maye stande, & fyght agaynst Satan valiauntly.

Wherefore lyfte ye vp your myndes also, and thynke that you muste in thys place heare the worde of God wyth singuler deuotion, that you muste call vpon God with lyuely fayth, and that here you are prouoked to prayer for a moste weightie cause. Therefore behaue your selues so, that God maye se your religion, and allowe it, neither suffre ye that thys moste holie Sacramente of Baptisme, be vnworthelie handled thorowe you, and be made a mocke vnto Satan, and so shame be done to God, whiche here powreth forth so greate ryches of his grace. For he hym selfe calleth thys Sacra-

ment

mente, the lauer of regeneration, whereby he maketh vs his owne sonnes, heyres of euerlastynge lyfe, and part takers of all his benifittes, bycause we be the coheyres of his Christe, beinge delinered from the tirannie of the diuell, synne, death, and hell. Wherefore I beseche you for Gods sake, and your saluation, that ye wyll worthely esteme and thankefully embrace so wonderfull abundaunt grace of God, whyche is exhibited in thys Sacrament. For Baptisme is a greate comforte vnto vs in oure daungers, and afflictions, and it is the fyrste entraunce vnto all the benifittes of God, and to the blessed felowshyppe of all saintes.

Therefore that we maye consider thys vnspeakeable benifitte of God wyth a presenter minde, and greater religion, we must fyrste remembre, into howe greate euyls the fall of Adam thrue vs. And contrarie wyse how vnmeasurable grace God exhibited to mankynde thorow his sonne in that, that he hath redemed vs from the same euylles by baptisme. Thirdly howe thys so great mercie of God ought to be euer before our eyes in all perilles, and with howe great prayses we should magnifie the grace of god, which we haue receyued thorowe baptisme.

Fyrste then we muste consider wyth all dili-

diligence, that all we thorowe the synne of Adam, and enuie of Satan, be subiect to the wrath of God, and moreouer damned, and be holden prisonners vnder the power, and kyngdome of the diuell, vnder death, synne, and hell, so that we being by nature the children of wrath, coulde appease God by no strength of man, no vertues, or workes. For all that is in vs, and all our workes be cursed of God, and subiecte to the tirannie of Satan, by reason of our corrupted nature.

For seinge that thorowe the inobedience of our fyrst Adam (of whō we are all borne into this natural, and earthlie lyfe) we come al into the worlde giltie, and cursed of God so that we muste all dye in hym, and beare his earthie Image in thys mortall bodie, it followeth, that all our lyfe, and all the dedes of our nature so corrupted, be condemned of God, though they appeare neuer so godlie, and holie before men. For what so euer is borne of flesshe, is flesh, that is to say, straūge from God, repugning to the spirite, and adiudged to death, and hell. Wherefore flesshe and bloud shal not atteine to the kyngdome of God. For whatsoeuer is flesshe, it sauoureth flesshely thynges, and so lyueth, it is an aduersarie to God, for it is not subiecte to the lawe of God. Wherefore they that be

flesshly

flesshely can not please God, the wysedome of the flesshe is death. And therefore oure Lorde Christe disputyng wyth Nicodemus concludeth thus. Verely, verely I saye vnto the, excepte a man be borne agayne of water and of the spirite, he can not entre into the kyngdome of God.

Secondly we must considre, howe plentifull the grace of God gyuen to vs in baptisme, is, wherin his bountuousnes, and loue towardes men, truly appeareth in asmuche as he hath saued vs, not thorowe the workes of ryghtuousnes, whiche we had done, but accordyng to his mercie, by the lauer of regeneration, and renouation of the holie goste. ffor he, thorow the vertue of his worde washeth awaye, and abolisheth whatsoeuer maketh vs giltie, and condemneth vs, as in olde tyme, he drowned in the redde sea, the enemies of his people, and destroyed al mākynde wyth the floude, eyghte soules reserued, whiche were saued in the arke. So this lauer of water saueth vs, thorow the word, not in washyng away the fylth of the flesshe as it chaunseth in all other washynges, but thorowe the certification of a good cōscience towardes God, by the resurrectiō of Jesus Christ. ffor by the vertue of Goddes couenaunt we are cleansed in our cōsciences, and

we are certified both thorow the worde, and an outwarde signe, that all the synnes that defiled, and condemned vs, be playnly abolished, because they be forgyuē and be dead. Therfore thorowe baptisme, we determine certeynly, that we are acceptable vnto God and ioyned vnto hym wyth an euerlastyng couenaunt of grace, so that nothynge can seperate vs frō hym, or condemne vs. Wherfore henseforth we muste not onely eschewe synnes, but also feare them, and abhorre frō them, none otherwyse then from hel, as men dead vnto synnes. For all we, as S. Paule wytnesseth, whiche be baptised into Christe Jesus, be baptised into his death, for we are buryed wyth hym into death. Therfore we be dead to synne, and to the whole olde mā, and broughte forth in Christe so farre, that nothynge can condemne vs, or seperate vs from the grace of God. For he that is deade is iustified from synne, he is no more subiecte to the tirannie of synne, death, and hell, though he feele the remnauntes of synne in the flesh, yet those be not imputed vnto cōdemnation by reason of the iustification of the spirite in Christe.

Furthermore Baptisme worketh a newe lyfe in vs, and acceptable to God. For as Christe was reysed from the deade, by the glo-

glory of the father, so he worketh in vs with his spirite, that we also maye walke in newnes of lyfe. For if we be grafted in hym by the lyknes of his death, surely we shal also be part takers of his resurrection vnto euerlastyng lyfe, knowinge thys that oure olde man is crucified wyth him, that the bodie of synne should be abolished, that hereafter we serue not vnto synne.

Wherfore let vs recõpte that we be dead to sinnes in dede, and liue to God in Christ our Lorde, in whom also we be circumcised wyth a circũcision made wythout handes, whyle we put of the bodie of synnes, thorow the circũcision of Christ. We are buried wyth hym thorow baptisme, wherein we haue also rysen agayne wyth hym, by the fayth of the workynge of God. For God whiche raysed Christe from the deade, hath quickened vs with him, euen when we were dead thorowe synnes, by the vncircumcision of the flesshe, or fleshly lyfe. For though our lyfe be hidden in God with Christ, yet whẽ Christe our lyfe shall appeare, then shall we also in hym be manifested in glorie, as men, whom God of his exceadyng mercie, hath begotten agayne into a lyuely hope, thorow the resurrection of Jesus Christe from the dead, vnto (I saye) an incorriruptible inheri-

An exhortation and demaundes

taunce, vndefiled, and that fadeth not away, not of corruptible seede, but vncorruptible; namely the liuely worde of God, by which worde baptisme consisteth, and worketh all the forsaped thynges in vs truely, and effectuously.

Thyrdly we shall cõfort our selues with so great excellencie of the grace of God, and benifittes bestowed vpon vs thorowe baptisme, and we shall euer thanke God, and that so muche the more studiously, as we shall be oppressed, wyth more greuous calamities, confirmynge our fayth hereby, that God worketh in vs, mortifieth the olde mã and repayreth the newe, though not after a visible sorte, yet by the vertue of baptisme thorowe the worde, and the spirite. Wherefore lette vs confirme oure consciences, and thynke that God careth for vs, and that for the merite of his sonne, we be acceptable, and deare to hym, and when we be exercised wyth aduersitie, and sundrie miseries, we must remẽbre, that we are baptised, and that in baptisme al our sinnes, & euils be ouercomed, and deade, and that they be dayly wasted, and abolished more and more thorowe the crosse and sũdry afflictions, which God sendeth vnto vs, and that the newe man is contmually renued and repared thorow the

ver-

vertue of the resurrection of Christe. Therfore of ryght we oughte to thanke God, for his so vnspeakeable mercie, and we muste also praye therwyth, that he wyll vouchsafe euer to further, and at the last to finisshe his worke whiche he hath begonne in vs, and in all them, whom he hath called to baptisme. The preachers shal vse such exhortatiõs lõger or shorter, accordyng to the tyme, out of the forsaid places of the scripture, and other lyke, and then they shall adde the interrogations folowyng.

¶ Interrogatiõs, or demaũdes, which shall be proponed to the godfathers, and to the parentes of infantes.

Do ye beleue that those thynges be true, whiche I shewed you out of the worde of God, concernyng the corruption of nature, thorowe originall synne, and concernynge regeneration in Christ our Lorde, and euerlastyng communion wyth God, whiche is exhibited thorowe holie baptisme.

¶ Answere. ¶ We beleue.

Do you require then, wyth al your hertes, and wyth true fayth, that thys your infant, whom ye haue brought and offered to Christe, be delyuered from thys corruption of nature, thorowe the merite, and vertue of Christe in baptisme, and be reconciled to

God, and borne againe into a new and perpetuall lyfe.

¶ Answer. ¶ We require it.

Do ye then renounce in your name, and in the name of the chylde, the deuyll and all his workes?

¶ Answere. ¶ We renounce.

And the worlde also, and all his concupiscence.

¶ Answere. ¶ We renounce.

Do ye beleue in God the father almyghtie maker of heauen, and earth?

¶ Answere. We beleue.

And do ye beleue that God wyll be a father to you, and to thys Infante, when it is baptised, and that he wyll keepe you frō all euyll, throwe his almyghtie power, wysedome, and mercie, and heape benifittes vpon you, and that therefore you oughte to feare hym, and loue hym aboue al thynges?

¶ Answere. We beleue.

Do ye beleue in our Lorde Jesus Christe his onely sonne, which to redeme vs became mā, suffered & died, & was raysed frō death, ascended into heauē, and sitteth on the ryght hāde of the father, & frō thēce gouerneth his churche, throwe his almyghtie power, and shal come in the ende of the worlde & appeare to al mē, a iudge of the dead, and the quicke.

Before Baptisme.

☞Answere. We beleue.

Do ye confesse out of this fayth, that our Lorde Jesus Christe is also your Saviour, and Saviour of thys chylde, whiche by his death hathe purged your synnes also, and hath recõciled you to God and iustified you thorowe his resurrection, and wyl at length fully finishe vp the Image, and lyfe of God in you, beinge cleansed from all synne?

☞Answere. We confesse.

Do ye beleue also in the holie goste, the holie and vniuersall churche, the communion of saintes, the remission of synnes, the resurrection of the flesche, and lyfe euerlasting?

☞Answere. We beleue.

Out of thys confession do you beleue, that the holie goste wyl be your teacher, and comforter, and the teacher and comforter of thys chylde, and that you be the true membres of the bodie of Christe oure Lorde, and of his churche, and that thys childe by baptisme shall be a membre of Christe, and his churche, wherein he shall haue remission of sinnes, a sure hope of resurrection, and life euerlastynge.

☞Answere. We beleue.

Wyll ye then take the infante from baptisme, and compte hym for a verie sonne of God, a brother, and membre of Christe, and

as soone as he cometh to the vse of reason, if peraduenture he shall leese his parentes, or, if they shall be negligente in thys behalfe, wyll ye take the charge of him, that he may learne the ten commaundementes, the articles of oure fayth, the Lordes prayer, the sacramentes both at home, and in the congregation, that from his chyldehode he maye beginne to vnderstande the misterie of baptisme, and the benefittes of Christe gyuen to hym therin, and afterwarde when he is wel instructed in the religion of Christe, that he confesse his fayth in the congregation wyth his owne mouth, and thorow the participation of Christe, that he gyue hym selfe to obedience towardes God, and the congregation.

¶ Answere. We wyll.

☞ Here the pastoure shall exhorte agayne the parentes, and the multitude standyng by.

Remẽbre then beloued, that ye must with all faythfulnes and diligence perfourme the thynge, that ye haue promised here in the sight of god & Christ our sauiour, which is amonge vs, and before his holie cõgregation. And all you parentes, godfathers, and other that stãde by, acknowledge this childe after that he hath receyued baptisme, as the

sonne of God, and membre of Jesus Christ to whom the Angelles be presente as ministers, and serue hym, neither doubte ye but that what so euer good, or euyll ye do to thys seelie Infant, you do the same to God, and to Christe the Lorde. Lette it not be anie payne to you then, that euery one of you accordynge to his state, kynred, and vocation, procure thys chylde to be godlie, and religiously broughte vp, and instructed, that at length he maye keepe all those thinges, that Christe oure Sauiour commaunded to vs. It perteyneth then vnto you, whiche are giuen of God to thys chylde, to be parentes, kynsfolke, or godfathers to procure, as sone as he is growen vp, to bryng hym to scholes, to the cõgregatiõ, that he may be instructed moore fully in the misteries of Christe, and in other thynges, that he may perceyue the grace, and exceadyng benifittes of God gyuen in baptisme, that he gyue accompt of his fayth before the cõgregation, that he renounce in dede the diuyl, & the worlde wyth al concupiscences, that he wholie gyue hym selfe to Christe our Lorde, and to his cõgregation to be obedient in all poyntes, accordyng to his gospel, and so cõtinue in Christ our Lorde vnto thende, and euer go forward in newnes of lyfe, as a lyuely membre of

Christe

Chriſte, and that beinge a fruiteful braunch in thys vineparde he bringe forth the plentifull fruite of all good workes, to the praiſe of God and edification of the churche.

☞ Here folowith the Exorciſme, or adiuration.

HEre the paſtoure ſhall cõmaunde the chylde to be brought nere him and ſhal demaũd his name, which knowen, he ſhal ſay: I cõmaunde all euyll ſpirites, in the name of oure Lorde Jeſu Chriſt, to departe frõ thys infant, and to do hym no hurt anie maner of wayes.

☞ After thys makyng the figure of the croſſe wyth his thombe vpon his foreheade, and vpon his breſt, let hym ſaye.

Take the figure of the holie croſſe, in thy foreheade, that thou neuer be aſhamed of God, and Chriſt thy ſauiour, or of his Goſpell, take it alſo on thy breſt, that the power of Chriſte crucified may be euer thy ſuccour and ſure protection in all thynge.

☞ Then let hym ſaye to the people.

The Lorde be wyth you.

☞ Let the the people anſwere.

And wyth thy ſpirite.

☞ The paſtour. Let vs praye.

Almightie, and euerlaſtyng God the father

ther of oure Lorde Jesus Christe, I call the vpon thys N. thy seruaunte, for whom the churche requireth the Sacramente of baptisme, and therein thy grace, and spirituall regeneration, and thou saydeste, aske and ye shal receyue. etc. so gyue thy grace, and mercie to thys chylde, as thy church prayeth the that he maye obteine the redemption of thy sonne, and inheritaunce of euerlastynge, and blessed lyfe, whiche thy cõgregation seeketh for hym, thorowe baptisme. Open to hym the doore of thy kyngdome, at whiche thy churche knocketh for hym, thorowe Christe our Lorde. Amen.

☞ Let vs praye.

Further almightie God, whiche in olde tyme dyddeste destroye the wycked worlde wyth the floude, accordynge to thy terrible iudgement, and dyddeste preserue onely the familie of godly Noe, eyghte soules, of thy vnspeakable mercie, and which also dyddest drowne in the redde sea, obstinate Pharao the kynge of the Egiptians wyth all his armie, and warlike power, and causedist thy people of Israel to passe ouer with dry feete and wouldest shadowe in them holy baptisme, the lauer of regeneration, furthermore whiche dyddeste consecrate Iordane wyth the Baptisme of thy sonne Christe

Jesu

Jesu, and other waters to holie deepynge, and washynge of synnes, we praye the for thy exceadynge mercie loke fauourably vpon thys Infante, gyue hym true fayeth, and thy holie spirite, that what so euer fylth he hath taken of Adam, it maye be drowned, and be put awaye by thys holie flonde, that being seperated from the numbre of the vngodlie, he maye be kepte safe in the holie arke of the churche, and maye confesse and sanctifie thy name wyth a lustie, and feruent spirite, and serue thy kyngdome wyth constant truste and sure hope, that at length he maye attayne to the promises of eternal lyfe wyth all the godlie. Amen.

☞ The pastour. The Lorde be with you.

☞ The people. And wyth thy spirite.

Heare the Gospell of oure Lorde Jesus Christe. Marke.x.

In that tyme they broughte chyldren to Jesus, that he might touch them. But the disciples rebuked them, that broughte them. When Jesus sawe that, he toke indignation and saied vnto them, suffre the litle ones to come vnto me. etc.

Beleue these wordes, and thys deede of our Lorde Jesu Christe vpō them, and doubt not but that he wyll so receyue your chyldren also, and embrace them wyth the armes

of

of his mercie, and gyue them the blessyng of eternall lyfe, and the euerlasting communion of the kyngdome of God. The same Lorde, and our Sauiour Jesus Christe confirme and encrease thys your fayth. Amen.

℣ After thys the pastoure shall laye his handes vpon the chyldes heade, and the godfathers touching the child shall prayse wyth hym. Oure father whiche arte. etc. Then they shall also rehearse the crede. I beleue in God the father. etc.

℟ Let vs praye.

After thys the churche shall synge the psal. Cxiiij. Item. Cxv. and. Cxxxvi. When Israell went forth. etc. Not to vs Lorde. etc. Item prayse the name of the Lorde. etc. Ye seruauntes prayse the Lorde.

℣ The pastour. The Lorde be with you.

℟ The people. And wyth thy spirite.

℣ Let vs praye.

Almyghtie, and euerlastynge God, heauenlie father, we gyue the eternall thankes, that thou haste vouchsafed to cal vs to thys knowledge of thy grace, & fayth towardes the. Encrease, and confirme this fayth in vs euermore. Gyue thy holie spirite to thys infant, that he maye be borne agayne, and be made heyre of euerlastyng saluation, which

of

of thy grace, and mercie thou hast promised to thy holie churche, to olde men, and to children, thorow our Lorde Jesus Christ, which liueth, and reigneth wyth the nowe and for euer. Amen.

☞ Thus gyuynge his blessynge let hym dimisse the congregation.

☞ Of administration of Baptisme.

The daye folowinge let the infantes beinge exorcised the daye before, be broughte agayne to the cõgregation, a litle before the supper of the Lorde, whõ there the pastour, after that the Gospel is reade, and declared and the crede songe, shal bid, to be broughte to the fontstone, and shal exhort the parẽtes the godfathers, and kinsfolke after the maner folowinge.

Beloued in Christ, yesterday by the grace of God we hearde, how exceading, and vnspeakable mercie is exhibited in Baptisme. Ye haue renounced Satã, and the worlde, ye haue cõfessed the fayth of Christe, & ye haue promised obedience to Christ, and the cõgregation, and ye haue required of God the father, that for his sõnes sake our Lorde Jesus Christ, he will deliuer these infãtes from the kingdome of darkenes, and settle thẽ in the kingdome of his beloued sõne. Yon must remembre

mēbre these thinges, and doubt nothing, but that we shal receyue all these thynges, that we require, if we beleue. Therefore lyftynge vp your mindes vnto the Lorde, appeare ye here with all religion, as in the sighte of almightie God, the father, the sōne, and the holie goste, and receiue ye sure fayth, and thankesgiuing the benifitte of regeneration, and adoptiō into euerlastyng life, of the one god him selfe, the father, the sonne, and the holie goste. And bicause the Lorde hym selfe commaunded vs to baptise in the name of the father, the sōne, and the holie goste, vndoubtedly god him selfe baptiseth our infātes, cleanseth thē frō sinnes, deliuereth thē frō euerlasting death, ꝓtecteth vpō thē his owne righteousnes, and gyueth them life eternal. We must acknowledge with true faith, and euer magnifie these exceading benifittes of God. Wherfore that we may steare vp our fayth and mindes. Let vs heare the wordes of S. Paule folowing, concernynge thys matter.

To Tite Chapter. iij.

But after that the goodnes, and loue of oure sauiour God towardes mē appeared, not of the workes of ryghteousnes whiche we dyd, but after his mercie he saued vs, by the lauer of regeneration and renuing of the holie goste, etc.

The

℣ The paſtour. The Lorde be wyth you.
℟ The people. And wyth thy ſpirite.

¶ Out of the Goſpell of Mathewe the laſte Chapter.

The Lorde Jeſus ſaid vnto his diſciples All power in heauen, and in earth, is gyuen vnto me. Go ye therfore into al the worlde, and preache the Goſpell to al creatures, and teach al the heathē, baptiſing thē in the name of the father, & the ſonne, & the holie goſt. etc

℣ The paſtour. The Lorde be with you.
℟ The people. And wyth thy ſpiritie.

℣ Let vs praye.

Almightie, and mercifull God, and father, thou diddeſt promiſe to Abraham oure father, and the father of all that beleue, and in him, thou dyddeſte promiſe to vs alſo his chyldren, that thou wouldeſte be a God to vs, and to oure ſeede. Wherefore, as thou diddeſt receyue the infantes of the olde people into grace, and into thyne owne people by circumciſiō. And thy ſonne Chriſte Jeſus our Lorde, and ſauiour, admitted chyldrē offered vnto hym right gentlye, and bleſſed thē teſtifyinge that the kyngdome of God pertayneth to ſuch. So let it be thy pleaſure, to begette our infantes agayne, and to adopte thē into ſonnes, vnto the felowſhip of euerlaſtynge lyfe, by the ſacrament of baptiſme.

Graunte

Graūt them heauēly father, that we māy earnestly requir so great riches of grace set furth in baptisme, for these infātes, & that we may acknowledge, and receyue them wyth true fayth beinge offered both in the worde, and in the sacrament, finallie that we maye euer thanke the, and magnifie the for them. And impute not to these infantes the synne of Adam, issued into thē, and engendred by their parentes, & regarde not the merites of theyr parentes, and of all thys people, but let the death, and merite of thy sonne our Lorde Iesus Christ preuayle in them, and impute vnto them his righteousnes, and obedience. Plant them into his death, and resurrection, make them membres of his bodie, put hym vpon thē, that they maye be thy sonnes, and heyres, and continue for euer. Graunte vs also that after Baptisme, we maye acknowledge them for thy children, and membres of the bodie of thy sonne, that we may godly bringe them vp in the feare of the, vnto thy glorie, that we maye healpe them in all temporall, and spirituall thynges, that also by them thy holie name maye be more magnified, the kyngdome of thy sonne enlarged, thy wyl be done in thys earth, as in heauen. Furthermore keepe them safe, gyue them bountuously the necessaries of lyfe, and pre-

ſerue them from all euyll. Amen.

☞ Thys prayer ended, lette the paſtoure require the Infantes to be gyuen hym, let hym aſke the names, that they ſhall haue, and lette hym Baptiſe them, ſaiynge.

I baptiſe the, N. in the name of the father the ſonne, and the holie goſte.

Let the godfathers forthwith receyue the Infant from Baptiſme, the prieſt ſaying, as it foloweth.

The almyghtie euerlaſtynge God, and father of oure Lorde Jeſus Chriſte, whiche hath begotten the agayne wyth water, and the holie goſte, and hath forgiuen the al thy ſynnes, confirme the wyth his grace, vnto euerlaſtynge lyfe. Amen.

☞ The Paſtour. The peace of the Lorde be wyth you.

☞ Anſwere. Amen.

Here lette the whole congregation ſynge in Douche. Nowe all thanhes. etc. or the Pſalme. God be mercifull vnto vs. Then let the paſtour go forth in the miniſtratiō of the Lordes ſupper.

How baptiſme muſt be miniſtread at other tymes.

But if the infantes be weake so that it is to be feared that they will not lyue to the nexte sondaie, or holye daie, or if for weyghtie matters Baptisme cannot bee ministred vppon those dayes, the Pastoures shall warne the people, that yet they bringe their children to bee Baptised at those houres whan after the custoume, the people resorteth together to heare the lordes worde.

But if that thynge cannot bee doone neyther, baptisme in the meane whyle must not be denyed to the infantes offered therevnto, whan so euer they be brought for as much as lieth in vs, we must not suffer that any departe out of this lyfe, without the sacrament of baptisme. For the Lorde instituted baptisme that it maye be to vs a sacrament of regeneracion and washinge of sinnes from whiche in this lyfe no man is free, no not an infante one daye olde for it is oure parte, to do in all thynges after the Lordes word, and to receyue his giftes, and benefites that way, that he him selfe hath appoynted vnto vs.

Whan baptisme than shalbe myniſtred vpon worckynge dayes, lette the pastours ioyne together in order the Catechisme, exercisme, and baptisme, and they shal mode-

rate their exhortacions, & prayers according to the companie, and strength of the child. For if thei se that the childe is in daunger of lyfe, and that the cõpanye is small, they shal be shorte in all thynges. And they shall vse only the first part of the admonicion, which we willed to be saide before the Catachisme vnto these wordes, wherefore, we exhorte, and praye you beloued. etc. So they shal vse the firste parte only of the demaundes of euery article and in the exorcisme thei shal vse only one praier wyth the Lordes praier, the Crede and the Gospell. Which thinges premised, lette them Baptise the infante furthwith, and let them exhort the parentes, God fathers, and other that stand by, that thei determine certainly that the infant whether he lyue or dye, is the sonne of God, and heyre of euerlastinge life, and if he lyue that they procure him to be bronghte vp vnto religiõ and goddes glorye, according to the exhortacion sette before, whiche beginneth. After that beloued. etc.

¶ Of baptisme ministred to childrẽ assone as they be borne for danger of lyfe.

The peple shalbe taught and warned in sermõs that they presume, not lightly to ministre priuatly, this most diuine sacramẽt for

it is worthie to be ministred in the cõgregacion by peculiar ministers, with al grauitie and reuerẽce and that maketh much for this purpose that it maye be holesomely mynistred, and receyued. But if externe necessitie presse, that thei that be presẽt with the child beinge in danger, maye ioyne them selues together in the Lorde, and lyftinge vp their mindes religiously vnto God, lette them calle for his mercye promised, and exhibited in Christ Jesus our Lord vpon the infante, and whan they haue sayde the Lordes prayer, lette them baptise him in the name of the father, the sõne, and the hollye goste. Which done lette them not doubte, but that their infante is truelye baptised, washed from sinnes borne agayne in Christ, and made the sonne, and heire of god lette thẽ than giue thankes to god, for this his so greate benifite, and let them not thynke that baptisme muste be reiued in children so baptised for in all pointes, asmuch as we maye, we muste so do althynges, as the Lord hath appoynted. If anye godlie man be present, whan the infant is in extremitie, lette hys ministerie be vsed to baptysme.

Further if it chaunce that the infante so baptised at home, do liue, it is conuenient, that he be brought afterwarde to the temple

of hys parentes kynsfolke, and godfathers, which must com with a good company, and religiously, as men that ought to giue thankes for this excedinge benifite of regeneracion ministred to their infante, and to offer him to god, and his sauiour in the congregatiō. The pastours than shall aske theis men after what sort, and with what wordes they baptised the infante, whether they dyd baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holye goste. Whiche if they shall answer that they called god vpon the childe, and prayed for him, and baptised in the name of the father the sonne, and the holye goste, and that thei beleue that he is truly clensed from sinnes, & borne againe to God, the pastours must confirme them in this belefe and in no wise Baptise suche an infante againe. And that men maye be more cōforted, and the celebration of so great a sacrament, more augmented, and the benifite of Christ bestowed vppon the childe throughe Baptisme more commended, the preachers shall alowe the same in the congregaciou, bynge a lesson of the holye Gospel and praier after this sorte.

The pastor whā thei become which bring such an infante vnto the Lorde, shal first demande of them.

Belou

Beloued in Christe, forasmuche, as we be al borne in synne, and the wrath of God, giltie of eternall death, and damnacion, and can by none other meanes get remissyon' of sinnes, righteousnes, and euerlastinge lyfe, than through faith in Christ, and forasmuch as' also this infant is borne subiect to these euils, I meane of death, and the wrath of god I aske of you, whether he were offered to Christ, and plãted in hym through baptisme

If they answere that they so beleue, he shal aske thẽ further, by whom it was done, and who wer presẽt. And whã they haue named them, he shall aske him, whiche bi there relacion, Baptised the childe if he bee present, or other whiche then were presente whether the name of the Lorde were called vpon him and prayer made for him. If they answere that they did so, he shall aske how the childe was baptised. If thei than answere in water and wyth these wordes, I baptise the in the name of the father the sonne, and the holye goste, he shal aske them laste of all, whether they certainly knowe that thei haue rightly vsed the worde of god, and if they answere, that thei know and remembre that they dyd so, lette the pastoure saye this moreoner.

Forasmuch as beloued in Christe, I here that althynges concerninge the baptisme of

this infante, haue been done in the name of God, and according to his institution, I pronounce in the name of Christe, that ye haue doone well. For infantes wante the grace of God, whych our sauiour Christ denieth not vnto theym, whensoeuer it is asked for children, according to his worde for he hath not bound the benifite of his redemption to anye places, times, or persones. For in what place soeuer they that beleue in hym come to gether in hys name, he is present in the middest of them. And whan he is cried vpon thorough the fayth, he worketh in hys worde, and sacramentes, and he performeth in ded whatsoeuer he offreth in hys sacramentes, promiseth in hys wordes. And to confirme this fayth, and that we maye sterre vp our selues, to thanke the Lorde for thys hys so greate benifyte ministred to this infante by baptisme, lette vs heare out of the gospell, howe the Lorde wyll haue children brought vnto hym, and howe he wyll bountously blesse them, whyche be offered vnto hym.

Marcke. x.

¶ And thei brought children vnto him, that he myght touche them. etc.

By these wordes of Christe we bee certified that as manye infantes, as bee offered vnto Christ according to his word, pertaine

to

to the kingdome of God, bee the chyldren of God, the mẽbres of Christ, that the Angels be present with them as mynistres, and that al the creatures of god be subiecte vnto thẽ, to do them good. Wherfore we must ministre to such with singuler diligẽce, that they maye bee well broughte vp in Christe, and growe in him, and this charge pertaineth to you parẽtes, kinsfolkes, godfathers, and all other frendes, which be of the body of thys our congregacion. I commende than thys infante, the sonne, and heire of God, the brother, and coheire of christ, the mẽbre of christ and poure membre in Christe: to your faithfulnes, ✠ charge, that ye procure hym wyth al diligence to be norysshed, brought vp and instructed to the Lord, to whom he is borne again, and to the kingdom of god, to which he is borne againe, euery man accordinge to his vocation, and power, that assone as he can for hys age, he maye learne to keepe all those thinges, that Christe commaunded to bee kepte. Wherefore it pertayneth to you chiefely parentes, godfathers, and kinsfolke thoughtall other in this congregation, and all christian men to whome soeuer he shall come, ought not to denye theire labour and healpe to procure, that this infante assone as he may for his age, be brought to the schole,

and

and to the congregaciō, and be enstructed in the misteries wpth all faythfulnes, that he may lerue to acknoledge, and magnifie the moste ample benifites of God receyued in baptisme, that afterwarde he maye professe his faith him selfe in the congregacion, that with his owne voyce he maye renounce satan, and the worlde with all his entysementes, and workes before the holy congregacion that he may bynd himselfe to Christ, and to his congregacion, vnto all obedience, and continue in the same vnto the ende, as a lyue lye membre of Christ, and a branch continuyng in Christ, and brynging furth plentiful frute vnto the praise and glorie of god, and edificacion of his church, After thys let him saie layinge his hande on the childe, The lord bee with you. Answere. And with thy spirite. Lette vs praye. Lorde God the father of oure Lorde Jesus Christ, whiche haste begotten agayne this infant of water, and the holye goste, and haste giuen him in holye Baptisme, remission of all sinnes, confirme the same with thy grace, and guide, and further this new life, whyche thou haste giuen, and kynpshe it vp where vnto thou haste bounde the infante with this hollye Sacramente. Graunte also to hys parentes, and to vs all that we maye faythfully, and diligent-

gently serue the in takinge charge of, hym that thorough hym, and vs all, they name dayly be more, and more sanctified and thei kingdom promoted, vnto the full fruition of blessfulnes, thorough Christ our Lord. Amē.

But if they, whiche offre the infante, can not answere sufficiently to the sayd demandes, so that thei graūt that they doe not wel knowe what they thought, or dyd in baptising, being, sore troubled with the present dāger, as it often chaunceth than, omittinge curious disputacions, lette the pastoure iudge such an infante not to be yet baptised, and let him do all those thinges that pertaninge to this ministracion, as we described before that is to say, let him vse an admonicion and catechisme to theim that bringe the chylde, and an exorcisme of the childe, the commen confession of the faith, and al other thinges, which done lette him baptise the infant without condicion, in the name of the father the soonne, and the holye goste.

¶ Of the confirmacion of thildren baptised And solemne profession of their fayth in Christ, and of their obedience to be shewed to Christe, and to his congregation.

This

This custome hath beene obserued in the olde, and newe testament, of the institution of God, that those, whych in theyr first infancie were receiued into the grace of the Lord, among the olde people, by circumsicion, and in the newe people by baptisme, assone as they had vnderstanded this benifite of God, whiche they had receyued, and assone as they hadde a fore concepued fayth in God, they them selues shoulde professe theyre fayth in the congregacion, and they them selues shoulde bynde them selues to the obedience of God, and of the cõgregacion.

At whyche confession of fayth, and profession of obedience in the cõgregacion they were wonte to bee solemly confirmed of the congregacion in religion, thorough the praier, and some token of Goddes confirmacion, which vnder Moses consisted in sacrifices, and oblations, and in the tyme of the Gospell, in layinge on of handes and participation of the supper of the Lord. For this is the nature of true, and liuelye fayth, that euery man desireth to sette forth, and magnifye the benifites, that god hath shewed him, and for his parte to offer, and cõsecrate himselfe, to the glorifynge of his name with all offices of godlines. Wherfor the Psal. xvii.

singeth,

singeth of the is my prayse, in the great congregacion. Psal. xxxv, I wyl giue thankes vnto the in a greate assemble. et. ce.

Forthermore we are so grafted in Christ thorough Baptisme, and so made the members of his bodye, that is to saye, of the congregacion, and so ioyned in Christ to other members of Christ, that we must serue al them, with whom we haue anye aquaintaunce anye participacion of kindnes, cheifely for the furtheraunce of godlines, & religion, and afterwarde also in thynges necessarye for this present life, I meane that one of vs acknoledge another, and embrace one another in Christe with sincere loue. And fyrst that we teach one another, warne, correct, cõforte and exhorte in those thynges, that pertaine to a new lyfe in Christ. Secõdly that we also helpe one another in thynges necessarye for this present lyfe, with counsel, worke, and seruise.

Therfore the comunion of both lines in Christe the Lord, and the recompensation of good turnes one to another, requireth that euerie man openly offere and giue himselfe to this felowshyppe of the outwarde, and inward man, and to this change an recompensacion of benefites. Seynge than, that this confession of fayth, and geuyng of our

selues

ſeries to the obedience of Chriſte, and cõmendacion of his church, which the very nature of fayth, and neceſſite of this cõmunicacion of Chriſte requireth, canne not be done in baptiſme, whan infantes be baptiſed, it muſt needes be done of them, that were baptiſed in their infantie, whan they be meetely wel enſtructed of religion, and whan they ſome what vnderſtande thoſe greate benifites that we giue in baptiſme.

But whan they ſolemly profeſſe their fayth, and obedience before the cõgregacion the verie nature of fayth requireth agayne, that the cõgregacion praie for them ſolemli, and deſire for them the encreaſe of the holye goſt, that he wyll confirme, and preſerue thẽ in the fayth of Chriſte, and obedience of the congregacion, and that he will euer leade hym into all truethe. And for aſmuche as ſuch praier made in the name of Chriſt, and truſte of his promiſes can not bee but effectuous, it pertanieth to the myniſterie of the congregacion, to ſtrengthen theym with the confirmacion of the hollye Goſt, for whom the churche hath praied. Therefore oure elders folowinge the exemple of Chriſt, and the Apoſtle did vſe laiyng on of handes, as a ſigne, at this confirmacion.

This ceremonie thã obſerued in the fayth of

Chriſte

Christ because it is vndoutedly the office of faith, and christian loue, agreable all maner of wayes to the wordes, and institutions of the Lord, and edifying the religion of Christ we wyl that it be restored in the congregacion to a godlie, and holesome vse, all abuses remoued, that haue crepte into the place of this ceremonie, whiche howe shameful, and noysome they were to oure religion euery Christian manne maye easelye iudge.

Heretofore this ministerie of confirmacion was a peculier worcke of a suffragayne. But forasmuche as all thinges in the church must be referred, ordained, and done for the commune profite of Christen menne, wee wil that hereafter this ministerye of confirmacion, if it can not be done commodiously by a suffragayne, or not as it ought to be done, shalbe done by visitours, twyse a yere in principall solemnities. For where as at the begynninge, the office of confirmacion was only committed to bishoppes, bishoprikes were not so large as they be nowe, neither wer theyr dioces greater, than that the bishops might visit once a yere euerye parish and here him selfe, and confirme the childrē beinge catechised, or instructed. But nowe the world is other wyse, and bishoprikes be after another fashion, so that it is impossi-

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ble that one bysshoppe, or suffragaine maye wyth conuenięt leasure administre this confirmacio in hys diocese. For euerie pere ther growe vp some in euerye churche, whome it shal be come to professe their fayth, and to be solemli cõfirmed. Wherefore forasmuch as euerie congregation hath neade of perely lookinge to, and visitation, and solemne profession of fayth and confirmacion of them, which in age, and knoledge of Christ be growen so fare: the necessarie procuracion of the Lordes flocke committed vnto vs constrayneth vs, that wee prouide that the congregacion wante not a mete minister for thys purpose. For the health of the shepe of christ muste not serue the persones of the mynisters, but the persones of the ministers must serue to their health, that al thinges maye be done according to this sayinge, al are yours whether it be Paule, or Apollo, or Cephas. i. Cor. iij.

And as S. Hierome witnesseth this confirmacion was not therefore the proper office of bishoppes in olde time, bicause it was not lawful for other to administre the same seing that euẽ commen ministers yea euerie Christen man, if ordinare ministres wãted, might minister Baptisme, a muche more excellent sacramẽt, but it was cõmitted to bysshoppes

shops peculiarly for this cause, that the bp-
shops of euerie cõgregacion, might attaine
more certaine knoledge, & might haue more
holesome care, and charge while they them
selues enquired euerie yere with what faith
fulnes, and diligence the pastours hade in-
structed bothe the rest, and cheifly the yong
children of Christ.

It holpe also to greater consent of religiõ,
and reuerence and obedience towardes the
holie ministerie, when eureie one professed
hys fayth, and obedience of Christe to one
bishoppe.

But forasmuch as so many congregacio-
ons be cõmitted to the charge of one bishop,
that euerie one can not be visited by one bi-
shoppe, or suffragane, we must neades pro-
cure that this office of examinacion, and con
firmacion, which cannot bee defferred more
than a yere without the great incommoditie
of the congregacions, and peril of religion,
bee executed by more persones, seinge that
it cannot be doone by one, how beit the pa-
rish preistes in euery cõgregacion with their
companions, certaine dayes before the com-
ming of the visiters, shal diligently prepare
the children, whome they purpose to offre to
confirmacion to make theyr confession of
fayth, and profession of Christen conuersa-

on and obedience decētly and semely, whiche must be done of them after this saxte. The demande. Dost thou professe thy selfe to be a christian: Answer. I professe. Demaunde. What is it to be a Christian: Answere. To be borne agayn in Christ, and to haue remission of sinnes, and partipation of euerlastinge lyfe through him. Demaunde. Wherby trustestе thou, that these thynges be geuen the: Answere. Bicause I am Baptised in the name of the father, the sonne, and the holie gost. Demaunde. What beleuest thou of God the father, the sonne, and the holie goostе: Answere. The same that the articles of oure crede do comprehende. Demā. Rehearse them. Answer. I do beleue in God the father almightie. etc.

¶ Let the chylde in this place recite al the articles of the crede playnely, and distinctlie.

Demaun. What vnderstādest thou, whā thou sayest, I beleue in God the father, in the sonne, and in the holie goste: Answere. That they be three persōnes of one substance, and power, and yet but one God. Demaun. Why sayest thou God almightie maker of heauen and earth: Answere. Bycause I beleue that god, as he made al other thynges, so he made me of nothynge by his

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onelp sonne, oure Lorde Jesus Christe, and preserueth, and gouerneth thorowe the same Jesus Christe alone, and is present in euerie place, and worketh all good thynges in all men, thorowe his onelp euer wyse purpose and ryghtuous wyl. Demaund. How doest thou understand the second article of Christ our Lorde? Answere. I knowledge thereby that our nature thorowe the fal of Adam is so corrupted, that no angell, nor man coulde purge oure synnes, and satisfie for them, so that it was necessarie that the eternal worde the sonne of God, shoulde be made man, cõceyued of the holie goste, and borne of the substance of the virgin Marie, a verie man vndoubtedly, but wythout sinne, which thorowe his death satisfied for our synnes, and thorowe his resurrection, and ascention into heauen, he sat vs wyth hym selfe in heauenly thynges, to whom the father hath gyuen al power in heauē and in earth, that he may gouerne vs, and restore in vs his owne Image, and at length, when he shall come to iudge the quicke, and the deade, that he may wyse vs from the deade, and that he maye gyue to vs, whiche were perfectly framed againe to his owne Image, the enheritaunce of eternall blissulnes in heauen, and deliuer other to be punished in euerlastynge fyre,

whiche haue obstinately despised him. Demaund. What is the meaning of the thirde article? Answere. Thus, that Christe the Lorde hath gyuē the holy goste to vs, which thorowe the ministerie of the Gospel gathereth togyther the faythfull into his congregation, wherin they must be euer steared vp vnto repentaunce, and vnto fayth, and to receyue remission of synnes by the worde of God, and sacramētes of the communion of Christ, and so in leadyng a lyfe holie, godly, and profitable to theyr neyghbours, wyth a good cōscience, that they loke for Christ the sauiour, which shal take thē vp to him selfe in heauen out of thys worlde, and shall also rayse vp agayne theyr bodies in the daye of iudgement vnto an heauenlie life. Demaun. Doest thou then surelie beleue al these thinges? Answere. I beleue them al, and I praye God, that he wyl vouchsafe to encrease this fayth in me. Demaunde. What ought thys fayth to worke in the. Answ. That I doubte nothynge, but that God, and the father of oure Lorde Jesus Christe, whiche wyth this his sonne, sent vs his word, and gaue vs all thynges, is the only true God, that he made all thynges of nothynge, that he onely worketh, and gyueth all good thynges, and that he wyl shewe hym selfe a father vnto me al-

so

so, for the same his sõnes sake our Lorde Jesus Christe, that he washed me from synnes wyth holie Baptisme, that he gaue me his holie spirite, that he incorporated me to his deare sonne, & so receiued me into his church and adopted me, to be his sonne, and heyre, that also he wyll keepe me in his congregation, gyue me in the same repentannce, and remission of synnes, and the communion of his sonne, that thorowe hym I may euer cal vpõ his name with childrens trust, and that in the renuing of my self, I may profit dayly vnto his Image, furthemore I beleue that thorowe his worde and sacramentes he wyll confirme, and encrease the same in me, so that I maye studie continually to sanctifie his name, and to serue his congregation wyth all maner of good workes, tyl he take me out of thys worlde vnto heauenlie ioyes and the blessed resurrection. All which thynges I acknowledge that thei be performed vnto me, and shal be thorowe the onely free mercie of the heauenlie father, and thorowe the inestable merite of his sonne oure Lorde Jesus Christ. Demaund. God and our heauenlie father encrease and confirme this thy fayth, thorowe his sonne oure Lorde Jesus Christe. Amen. Doest thou thynke then, and doest thou acknowledge in thys fayth, that

thou art verily the sonne of god, & his heyr the brother, and ioynt heyre of our lorde Jesu Christ, and therfore a mēbre of his bodie, which the cōgregation is? Ans. I thinke so, & acknowledge trustyng in the most certeyne promise of Gods benivolēce and in the merite of our lorde Jesus Christ. Dem. Doeth that please the thē, and doest thou allowe it, and wilte thou continue in the same, that thy godfathers promised, and professed in thy name at holy baptisme, when in thy steede thei renōnced Satā, & the worlde, and bound the to Christe and to his congregation that thou shouldest be thorowlie obedient to the Gospel? Ans. I allowe these thinges, and by the healpe of our Lorde Jesus Christ, I wyl cōtinue in the same vnto theende. Dem. And doest thou thy selfe renounce Satan, and all his workes, wyth thy herte, and mouth here in the spyght of God, and before his holie cōgregation? Ans. I renounce. Dema. And the worlde, and all his cōcupiscences? Ans. I renounce. Dema. And doest thou wholy giue selfe vnto al obedience of Christ and his cōgregation? Ans. I wholy giue ouer my selfe thereunto. Dema. How wast thou first adopted, of God to be his sonne, & to be receyued into his cōgregation? Ans. By holie baptisme. Dema. What is baptisme? The same

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of regeneration, wherby I am washed from sinnes, and grafted in Christe the Lorde, and haue put him vpon me. Dem. Wilt thou cõtinue in this cõmunió of Christ vnto thende? Ans. I will by the healpe of our Lorde Jesu Christ. Dem. What requireth this cõmunió of Christe? Ans. That I cõtinue in this doctrine, that I haue cõfessed, & in al the articles of our faeth, and that I beleue that I haue remission of sinnes in Christ the Lord, & that I am iustified, acceptable to God, and heyre of euerlastynge lyfe, for this deare beloued sõnes sake, & not thorow myne owne merite of righteousnes, further that I studie to liue according to al the cõmãdementes of God And that I may go forwarde in this knowledge of God, and obediẽce, it requireth that I diligentlp heare the worde of God by the ministers chiefelp vpõ the sõdaies, and holp dayes, and if the Elders of the congregatiõ, or other that wyll shewe me suche loue, do reproue me of sinne, that I take it in good parte, and amende my lyfe, that I also thorow a sincere zeale of Christ, & their health, warne my neighbours liuing il, and inordinatelp, and amende them if I can, but if I can not, that I take other wyth me, whiche I thinke may do more wyth them, and if they wyl not heare them neither, that I bring the

whole matter before the elders of the cõgregatiõs, whõ if they despise to heare, & be therfore excõmunicated, that I take thẽ for heathẽ, & publicanes, and auoide their cõpanies asmuch as my vocacion wil suffer, and ciuile busines wyth them, and their necessitie accordyng to the word of God. Demaũd. What doeth the communion of the congregacion of Christ require beside? Answ. It requireth also, that I receyue the supper of the Lorde with other Christian men, to whom I come, and with whom I dwell, as one, that is one breade, and one bodie with them in Christe. Demaunde. What is this sacramẽt? Ans. It is the communion of the bodye, and bloude of Christ, whiche in the Lordes supper, whã it is celebrated accordinge to the institution of the lord, be truly exhibited with the bread and wine? De. To what vse doest thou receiue the bodie, and bloude of the Lord. Answer. That my fayth in him, and truste of the newe, and eternal testament, of the grace of God, redemptiõ of Christ, and communion wyth hym, maye be confirmed in me more, and more, and that I maye lyue lesse to my selfe, & more in hym, & that he may repaire a new & holy life in me. For as cõcerning mine owne flesh, and bloud, I canne do nothyng but sinne, and lyue an vngodly lyfe. Demã. What more doeth the communion of the

congregation require? Ans. That I adde my prayers to the commen prayers of the churche, that I come together with thē, and gyue their oblations and almes liberally to the vse of the poore, and so behaue my selfe in al thynges as a mēbre of Christe ioyned in Christe, and cleauynge togyther with all godly men, and that I acknowledge, and reuerently vse in all thynges, those, whom the Lorde hath made feeders of his cōgregatiōs curates of soules, and elders, as it becometh an obedient sonne of God, finally that I be thankeful for these exceadinge benifittes, the Gospel, and cōmunion of his sōne our Lorde Jesus Christ. Dema. Wilt thou faythfully perfourme, and obserue, al these thynges, as thou haste nowe professed. I wyll, by the healpe of oure Lorde Jesus Christe.

After that one of the chyldrē hath rehearsed a ful cōfession of his faythe, & hath professed the obedience of Christ before the whole cōgregation, it shal be sufficient to propoune questiōs to the other childrē after thys sorte. Demaūd. Doest thou also thy sonne beleue, and cōfesse, and wylt thou wholy gyue ouer thy selfe vnto the cōmunion, and obedience of Christ, and his cōgregatiō, as thou hearedest euen nowe thys childe to beleue, and cōfesse, that he woulde bynde hym selfe to the

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obedience of Christe, and his congregation.

Where it shall suffice, that euerie one answere thus for hym selfe.

I beleue, and confesse the same, and pelde vp my selfe to Christe, and his cõgregation, trusting in the grace and healpe of our Lord and sauiour Jesus Christ. But where chyldren be not so exercised in the knowledge of religion, that they can answere by herte according to the prescribed fourme, the visiter, whiche shal administer confirmation, muste reade al the answers to suche children, and it shalbe sufficient, if they answere simply, that they beleue the thinges, that were read, how be it he shall labour so to declare all thinges vnto them, that they may vnderstande what thei go about, and what thei cõfesse, and profesle. Howbeit they must be diligently warned, that they remẽbre, that they stand in the sight of god, whõ they cã not decepue, which beholdeth the herte. And that therefore they must procure with al reuerẽce, that they declare the same thinge in their lyfe, that they profesle wyth their mouth, and thynke in their herte.

But, as we warned before, al the chyldrẽ one by one muste be exercised, and prepared hereunto, and diligẽtly examined the wieke before, by the ministers and Elders of euerie

rie congregation, and the paſtours and El-
ders muſt bring no childrē before the viſiter
to be cōfirmed, but ſuch as they truſt, know
the ſumme of religion, and beleue truely in
Chriſte. It is not to be required preciſely,
that the childrē anſwer featly cōcerning the
wordes, for it chaūceth oftē, that they which
be wel inſtructed in the knowledge of faith
can not verie handſomely vtter the thynges
that they meane, chiefly in an open place, ei-
ther for ſhame or ſome other weakneſſe of
minde. Wherefore we muſte more regarde,
which childrē truly vnderſtāde the thynges
that perteine to religion, then which cā feat-
ly declare them with wordes, wherein thoſe
excell moore often, whiche haue leſſe godlie
mpudes. Nowe further, when the children,
which ſhalbe confirmed, haue confeſſed their
fayth, and profeſſed the obediēce of the Go-
ſpell, the cōgregation muſte be warned, that
they humbly prap for theſe chyldrē. Whoſe
praper the paſtoure ſhall offre to the Lorde,
wyth ſuche a collecte.

The Collecte.

Almightie, and merciful God, heauēly fa
ther, whiche onely worketh in vs to wil and
to performe the thynges that pleaſe the, and
be good in dede, we beſech the for theſe chil-
drē, whō thou haſt gpuen to thy church, and

haſt

hast begotte againe to thy selfe by holy bap
tisme, and in whom thou haste powred that
light, that they acknowledge and cõfesse be-
fore the cõgregatiõ thy grace, and benifittes
towardes them selues, and their redemption
in Christ Jesu, and wil wholy giue ouer thẽ
selues to the, and thy congregation, to be
obedient to thy cõmaundementes, confirme
this thy worke, which thou hast wrought in
them, encrease in them the gift of thy spirite
that euer going forwarde in the knowledge
and obedience of thy Gospell, in thy cõgre-
gation. they may cõtinue to thende, and that
they go no where aside from that fayth, and
obedience of the Gospell, whiche they haue
now confessed and professed, beinge seduced
thorowe some peruerse doctrine, or depuen
forth by the lustes of the flesshe. Graūt them
that they luckely springinge vp in thy sonne
our Lorde Jesu Christe, the heade of vs all,
may grow into him tyl they come to mānes
age fully, and perfectly in al wysedome, ho-
lines and righteousnes, that they may more
fully know, and more feruently loue the, the
father, and thy sõne our Lorde Jesus Christ
and that they may confesse, exhalt, and mag-
nifie the same more earnestly, and effectuous
ly before their neyghbours, both in wordes
and deedes. And as thou haste promised vs,

that

that thou wilt giue vs, what so euer we shal aske of the in the name of thy deare sonne, as thy sonne promised vs, that thou wouldest giue vs requiryng the, a good spirite much more prōptly, then any father giueth his children good thinges, when they praye him: so giue these chyldrē the thinge, that we pray the for, throwe thy sonne Christ, that when we shal now lay our hādes vpō them in thy name and shall certifie them by thys signe, that thy fatherly hande shall be euer stretched forth vpon thē, and that they shall neuer wante thy holy spirite to keepe, leade, and gouerne thē in the way of health, and in a very christian life, graunt thou, I say, vnto them, that they maye acknowledge these thinges wyth true fayth, and that they may certeynly beleue, that thou wilte defende thē with thy almightie ryghte hande, and keepe them frō al euil, and deliuer them, and leade them to al good workes. Finally that thou wylt neuer take thy holy spirite from them throwe our Lorde Jesus Christ.

Here the pastour laying his hādes vpon them, shal say.

O Lorde Jesu Christ the sonne of God, which saidest in the Gospel. If you then beinge euyl, cā giue good gyftes to your children, howe muche more shal my father giue

the

the holie goste to them, that aske hym. Item, If two consent together vpon the earth. etc. Confirme thys thy seruante wyth thy holie spirite, that he may cõtinue in the obedience of thy Gospell, and stronglye resist the diuel and his owne weakenes, and not greue the holie goste, or trouble or offende thy churche wyth sclaunders, but that his whole lyfe maye serue to the prayse of thy glorie, his owne health and commune profitte of thy congregation, as thou hast prescribed to vs, and as thou haste promised that thou wylte gyue to them that aske the. Amen.

☞ After thys lette the Hymne be songe. Nowe al thankes. etc.

Nowe a good whyle sithens the signe of oyle was wonte to be vsed in confirmation but bycause they abused thys signe moost superstitiously, and forasmuche as also amonge christian men, signes and shadowes of spiritual thinges ought not to be so much regarded, as the thynge, and trueth it selfe, the signe of layinge on of handes shall be sufficient in thys ministration, whiche the Apostles, and olde fathers thoughte sufficient. And that thys Ceremonie maye be hãdled wyth greater grauitie, and reuerence and wyth more fruite both of the chyldren and of the whole congregation, the deanes

wyth

wyth the visiters, or parishe priestes, of euerie congregation, shal chose out suche a place in the temples frō whence the cōfession, and profession of the chyldren, and other thinges that muste be done there wyth all, maye be clearely heard, and perceyued of the whole congregation.

Of the Lordes supper.

MEn muste be muche, and often taught, and warned of this moste holie Sacrament, that it is, as Paule witnesseth a cōmunion of the bodye and bloude of oure Lorde Jesus Christ wherin we muste so celebrate the remēbrance of him, wyth greate religion, and graue preachynge of his death, and resurrection, and of al thinges, which he was made for vs, whiche he dyd and suffered for oure saluation, that our fayth in hym may be cōfirmed, that we maye cleaue faster and ryue more fully in hym, and he in vs.

And forasmuch as the Lorde, when he instituted thys holie supper, dyd saye. Do thys in remembraunce of me, the preachers shall diligently warne thys also, that the Lorde cōmaunded, that we shoulde do those thynges in this Sacrament, whiche he hym selfe shewed to be done by his exemple.

Ther-

Therefore we muste set the same acte of the Lorde before vs, neither muste we in any wyse decline from the same, or chaunge any thynge of it, though an Angel from heauen, or an Apostle did counsel and bidde vs so to do. Which thinge the right holy bishop, and martyr Cipriau, gathereth well and truely out of these, and many other wordes of the Lorde. For if Christ be our onely Lorde, and maister, we as the ministers, and disciples of hym muste needes folowe and do, not the worde or dede of anie man, or Angel, but we muste folowe, and do wyth al reuerence the thynges that he dyd, and layed before vs to do, neither maye we regarde, what other dyd before vs, but what Christe oure Lorde fyrste dyd, whiche is before al thynges. And al they that do not thys, but chaunge somewhat of the institution of the Lorde in thys moste holie misterie, ought not to be iudged his vicares, or his priestes, seing that for the traditions of men, they caste away the commaundement of Christe. The holie martyr wryteth these, and muche moore seuere and earneste thynges in the same Epistle, against them, that in the administration of this most holy Sacramēt chaung any point of that the Lorde hym selfe did in his supper. For he cōmaunded vs to do that onely.

Now

Nowe if we consider howe Christe instituted this holye supper, it appeareth clearelie out of the declarations of the euangelistes, and saynt. Paull, that first he made his holie supper with his disciples, and that he made the same, one, and commune to al that were present and with suche disciples, as had wholye gyue theym selues to hys doctrine. For thoughe Judas were a fayned disciple, and as Christ calleth him a diuyll, neuertheles, the other disciples dyd not yet knowe that, for he dyd cleaue to the Lorde in outwarde profession, and lyfe, as the rest did.

But the Lorde, whan he gaue his disciples, an exemple in hys supper, where as he admitted Judas, he would not followe hys owne secret iudgement, but that open & manifest iudgemẽt, which his disciples might, & shoulde folowe afterwarde. For thys cause in the old church, which obserued that thing that it had receiued of the Apostoles, no mã was admitted vnto the holye communion, whiche hadde not witnessed hymselfe, to be the disciple of the Lorde. Further more such a any companie, and congregacion of the ythful, had one supper only, and that comune to al, so that thei al receiued the lordes ody in one bread, and his blod, in one cup. Whereof Paule writeth thus. The cuppe

of blessing, whiche we blesse, that is to saye, wherwyth we giue thankes, is it not the cō-munion of the bloude of Christe? And the breade, whiche we breake, is it not the communion of the bodye of Christe? For we beinge manye are one breade, and one bodie for we receiue al of one bread, and of one cuppe. Lo, the Apostle speaketh of one cup, in whō one man gyueth not thankes for hym selfe, and he speaketh of one bread, whiche all we that come together breake beinge communi- and he witnesseth, that this is the cōmunion of the bodie, and bloude of Christe, whyche communion all we receyue together oute of one Sacrament, and we confirme the same, because we are the members, and bodye of Christ. Wherefore the Apostle willinge to stregthe thinge, that he had saye, I meane that the breade, whiche we breake in the holie supper, is the communion of the bodie of Christ, bled these wordes, we, beinge manye saieth he, are one breade, and one bodie, as he woulde saye, one breade is broken, and one sacrament is distributed amonge vs beinge manie for this purpose, that we beinge manye, which receiue this sacramēt with true faith, shoulde be more and more vnited in one bodie, euen the bodie of Christ, and that we shoulde altogether abide, and liue in him

and he in vs, after that wee hade gotten the true communion of his bodie.

Thys is singulerly to be noted, that the Apostle willinge to proue that we, which in the holye supper of the Lorde, are partakers of the Lordes bodye, and bloude, be one bodye, added furthwith. For al we be partta-kers of one bread, whereby he signifyed also the communion of one cuppe. Lette vs than consider this reason of the Apostle diligent-ly. For if we testifie, and declare therebi, that we are one bodye, and one breade of Christ, and that we truly receyue, and obteyne the communion of Christes bodye and bloude from the Lordes table, whā al we that come together to the Lordes table, be parttakers of one breade, and one cup, two thinges suer-ly folow hereof, one, that they, which in one congregacion of the faythfull, doe minister more than one supper of the Lord, testifie of them selues therby, that they be not one bo-dye, and one breade of Christ, nether right-ly receine nor haue the cōmunion of the Lordes bodye, and bloude. The other is, that they, which be present at the Lordes supper, and receyue not the sacramentes, testifie by thys their abstinences from the lordes table, that they wil not be a mēber with other Christi-ans, whyche receyue the sacramentes, that

they wyll not be one bodye with them, and one breade of Christe, if they be sufficiently instructed of thys institution of the Lorde, and haue not a lawful cause to abstaine frō the sacramentes.

Therefore for thys verye cause, that the Lord commanded vs to do that, in his holie supper, that he himselfe dyd, and he celebrated it wyth those hys disciples only, whych had wholy giuen thēselues to hys doctrine, and euer folowed hym, and celebrated one supper only, the preachers shal obserue two thynges. Firſt they shall teach, and exhorte the people wyth all diligence, that in thys most holy sacrament they shewe them selues the true disciples of the Lord, that is to saye, such as putte al their trust in the Lord hymself, and haue bound themselues wholy to his worde, and folowe the same studiously in al thinges. For thus the lord sayeth Johñ. iij. If ye abyde in my worde, ye are my disciples in deade. But they that wyll declare themselues to be faythful ministres of the Lorde, in the administracion of these misteries, shall not admitte anie other to the lordes supper, but such as be tried, and haue confessed before the congregacion, that they haue giuen thē selues to the Lorde, and haue proued the same with theyr life, as the Lord

also

also celebrated the supper wyth chosen disciples. Secondly that in one cōgregaciō of the faythfull, one supper be ministred, and that the pastour himself celebrate it, if he may by anie meanes, at such tyme whan the whole congregacion is wont to come together, as vpon sondayes, and holye dayes, if so be there shalbe present, that wyl communicate, as men, that be one bodye, and one breade of Christ, and are so outwardly also ioyned together of the Lord that thei pertain to one congregacion, and pastoral cure, and receiue the communiō of the Lord out of one bread, and one cuppe.

The seconde thynge that the Lorde dyd in his supper, is this, he gaue thanges to the father, and that in such language, as the disciples might vnderstand al thinges, and be sterred vp wyth hym to prayse God. For wherfore cause the pastours shall warne the people, firste, that in the administracion of thys sacrament, we must gyue thankes to God throughe oure Lorde Jesus Christe, for al the benifites that he hath gyuen, and giueth to vs dayly, and cheifely for that benifite, out of whyche al other come, and be made true benifites vnto vs, I meane, that he so loued vs, that he gaue vs hys sonne a redemer, that, all that beleue in him shoulde

not perishe, but haue euerlasting lyfe Johñ iij. wherefore he hath giuen vs all thynges wyth hym. Ro. viij. remyssion of synnes, the spirite of adoption, and al thinges that may doe vs good ether in body or soule, in this lyfe or in the life to come.

Secondly that the priest, and ministre of this sacrament in gyuinge thankes to God, giueth thankes in his owne name, and in the name of the whole cõgregacion wherfor the people must lyft vp theyr mindes, and herkẽ to the thinges, that are spoken of the priest, that thei maye praise, and thanke God together with the preist. For in thys giuinge of thankes, as Chrisostome well warneth, all thinges must be commune betwene the people, and the priest, where vnto all men that be present, are called, whan the preist saieth, lifte vp your hertes. Item lette vs giue thankes to oure Lord God. And they promise the same, whan they Answer, we haue vnto the Lord. It is worthi and right. For in olde time as S. Cipriane testifieth, whan the priest, or ministre sayde, lyfte vp your hertes, the people aunswered, we haue vnto the Lorde.

But all these thinges must be done before the Lord in spirite, and truth. Wherefore the people must wyth all dyligence, ioyne theyr myndes wyth the wordes of the priest, that

wil

with one hert, & one mouth thei may magnifi
and thank God with him. The. iii. And prin-
cipal poynt in the Lordes supper is this, that
he distributed the bread, and the cuppe to al,
and bad al take both, that al should eate the
bread, and drink of the cup, and added. This
is mi bodi, which is giuē for you This is mi
blood of the new Testamēte, which for you
and for many, is shed furth vnto the remyssi
on of sins. Out of these wordes of the Lord,
the pastour shal teach the people with great
reuerēce, and diligence that this is the princi-
pal point and work in the supper of the Lord
that sacramētes be distributed according to
the institutiō of our Lorde Jesus Christ and
receiued with true faith in Christ, with this
faith, I saie, that we certainly beleue that our
Lord Jesus Christ himselfe is here present in
the midest of vs, and that he himself, though
it be bi the ministerie of the church, doth tru-
ly giue vs his body, & blod and together al-
thinges, whatsoeuer he obteined, & deserued
by the offryng of his bodye on the crosse, I
meane remissiō of sins, the euerlastyng coue-
nant of Gods grace, the blessed adoption of
God, that we be the sons, & heires of God, &
his coheires. Out of these thinges, ỹ pastors
shal teach, & warne the peple with al possible
diligence. First that they come to these most

deupne misteries, not as the common sorte were wont to do heretofore, with cold inpn des far from a faythful, and religious consi deration of the thynges, that bee here execu ted, but that they sterre vp theim selues, and come with a godly burning desyre of Christ stampnge further with true repentaunce, and griefe of synnes, and fayth fixed vpon oure Lord. Fur her that thei heare & embrace the wordes here of the lord, and al giftes, as the words & giftes of saluatiō & euerlasting life as thei be in dede. For this actiō is a proper, and principal work of our salnatiō, wherin Christ himself offereth, & geueth to vs, all his thinges, that he was made for vs, that he suf fred and deserued, & according to hys name Jesus, he sheweth himself a sauiour vnto vs in wordes and dedes. Neyther is there anye word, or dede of his set before vs to be folo wed or done, that doth not properly, and ef fectuously make to our euerlastyng helth, so that we take holde of it, and vse it with true fayth. As in this present action of the holye supper, he hath heaped together with singu ler, and most feruente desyre to do vs good, and hath comprehended in a summe, and set befor vs to be knowne, embraced, and enioy ed al those thynges, that for oure saluation, he spake, commaunded, suffred, dyd, and wil

led

led vs to do. Wherfore whan we here those hollsome wordes of Chryst in the holy Supper, Take, eate, drynke, Surely we must receyue the Sacramentes with great religion and moste bounden thankfulnes of mynde. And it is a great abhominatiō, to dispise the Lorde callyng vs so gently, and so louingly bidding vs to this feast of health, and meat of euerlastyng lyfe, & not to make hast most gredely to this heauenly, and blessed banket

Thirdly, the pastours shal warne the people, that they dout nothing but the Lord himselfe is present in the myddest of theym, and geueth them his very body and bloude, that thei euer may more fully liue in hym, and he in thē, and that they may dayly grow more and more into hym, whych is the heade, and be moued of him, as hys lyuely, and vncorrupt members, and require of him confidently al good thynges, and al euils to be taken away, and finally that they may receiue the thynges most aboundantly, which thei aske ffor as we receiue hym in this sacrament so we receiue with him al thinges that pertain to the children of God.

And forasmuch, as this exhibition, and receiuyng of the body and bloude of Chryste, this thinge, and action is so heauenlye, and diuine a matter of fayth, and of the newe te-

ſament, the paſtours ſhall warne this alſo, that men excludyng the iudgement of theyr owne reaſon, geue fayth ſimply to the Lordes wordes, and that they ſtudy to receyue this heauenly meat, and this bleſſed communion of our ouelye ſauioure and Lorde with ſinguler deſire, and thankfulnes of mynde.

Fourthly, the preachers ſhall diligentlye warne the people, that they erneſtly conſidre thoſe moſt bleſſed wordes of the Lord, which is geuē for you, which is ſhed furth for you and for many vnto the forgeuenes of ſinnes Item this is the newe teſtamēt in my bloud or this is the bloud of the newe teſtamente. For by this only thyng, that Chryſt on the croſſe offred his holi body and bloud to the father for our ſinnes, we be recōſiled to God and deliuered from the power of ſatan, and hel, beyng made the ſonnes & heyres of God and the newe lepge of grace, the teſtamente of eternal ſalnation, is ordained and confirmed betwene God and vs, that God wilbe our father alſo, and acknowledge vs to bee his people: yea, his ſonnes and heyres, that he wyll driue al euils from vs, and heape al good thynges vpon vs, both preſent, and to come, finally that in the laſt day he wil raiſe vs from the dead, and ſettle vs in an heauenly and ful bleſſed lyfe.

The

The fourth thinge that the Lorde deliuered, and dyd in his holye supper is this, that he saide, Do this in the remembraūce of me. And he gaue manie other hollsome cōmaundementes to his disciples, and exhortacions. ffor he taught thē, and warned them afore hande wyth manye wordes, of hys passion, and the fruit that we receyue by the same, of his resurrection and heauenly kingdome, of the office, and ministerie of christen men, and chiefely of theyr apostolike offyce to preach hys kingdome in al the world, and together in to it the scatered children of God, and to confirme and further them in the same. ffor this cause than the preachers shal warne diligently, as often as this sacrament is ministred, that thei must studiously stirre vp, and celebrated the remembraunce of Christe by godlye, and diligente handelynge, and preaching of the Gospel, whereby thei shal faithfully declare to the people, how necessarie it was for vs that the sonne of God shoulde take oure flesh, and with hys death deliuer vs from eternall death, and the tyrannye of Satan, and howe greate benifites he obtayned, and gaue vs, and dayly gyueth vs thought hys death, and resurrection, that is to wit remission of sinnes, the spirite of adoption, a newe, and blessed powre of liuinge,

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the felloshippe of resurrection vnto a verie heauenlye, diuine, and euerlastinge lyfe. All whiche thinges muste be muste religiously preached, and considered in the holie supper.

Wherefore in this must hollie action the doctrine of the Gospell, and the lawe muste be diligently beaten in, that the Lordes death and resurrectiō, and al thinges, that he was made for vs, that he dyd and suffred, that he obteyned for vs, and perfourmed and daylye perfourmeth, be muste studyously preached and that the remembraunce of him be fully, and perfectly celebrated, to this end that our fayth in him, and new and blessed lyfe in the same, maye be euer confirmed, and augmented. Therefore we vse yet of the custome of the olde church, that open, and principal sermons be made a boute this ministracion of the holye masse.

The pastours, and teachers of cōgregacions shall often and faythfully warne, and instructe the people of all these thinges. So the chosen of God shal easly suffer them selues to be led awaye from al abuses of thys most reuerende and holie sacramente and be brought agayne to the true, and holsome vse of the same. For the shepe of Christe knowe the voyce of theyr shepeherde, and folowe him hertely. This maner surly canne not be ob-

obscure, or vncertain to them that sauour anye thynge of Christ. All christiane Doctrine consisteth herein, and is grounded herupon, that men be taught to kepe all those thinges, that oure Lorde Jesus Christe commaunded, as the father hym selfe witnessed of hym from heauen, sayinge, Thys is my welbeloued sonne, here hym. And he sayeth of himselfe to the Apostles, al power in heauen, and erth is giuen to me, teach and make all the heathen my disciples, baptise them in the name of the father, and the sõne, and the holye goste, and teache them to kepe al these thynges that I haue commaunded you.

But it is euident that this our only master, and Lorde, instituted the sacramente of thanckes gyuinge wyth these wordes, and commended it vnto vs. Do this in the remẽbraunce of me, meaninge that, that he hymselfe dyd, and that, that the Euangelistes Mathew, Marcke, Luke, and Paule clearely describe vnto vs, as we shewed before.

Who is he than, whiche beinge well admonished hereof, wil not cõclude furthwith that al they that wil christianely, and holesomely handle this sacrament, must consider and folowe (as S. Cipzian very godly warneth) not that, that some other hath done before vs, no not what the hole world doth, or

thinke.

thyncketh to be done, but what Christe the Lord dyd, and cõmaunded to be done, which is before al thinges, whych is the maker and redemer of the world, nether only the highest amonge vs, but also our only master, and teacher, and finaly they must further consyder that all they, whyche dare other wise administer this sacrament, do administer it vnworthyly, that is to say: other wise than it be cometh and thei do make them selues gyltie of the body, and bloud of the Lord. The fautes that we haue cõmitted heretofore in this most holy mistery, vsing it otherwyse, than the Lord cõmaunded, the Lord hath mercifully forgeuẽ vnto vs, which haue put al their trust in him, & his merite, & not in the worke of the sacramẽt other mynistred, or receiued But we to whom the lorde hath giuen sure knoledge of his institucio, and commaundemẽt shal not be pardonned, if we neglect the thing that Christ did in this sacrament, and commaunded vs to do preferring that befor the Lords institution, that hath ben brought in by men swarupnge from hys worde, and cõmaũdmẽt. Before al thinges the pastours must labour to take out of mennes mynds that false, and wicked opinion, wherebi men thinche communly, that the priest in masses offreth vp Christe oure Lorde to God the fa

the

ther, after that sayth, that with hys intention and prayer he calleth Christe to become a newe, and acceptable sacrifice to the father for the saluacion of men, applyeth and communicateth the merite of the passion of christ and of the saving sacrifice, wherebi the lord hym selfe offred hymselfe to the father a sacrifice the crosse, to them, that receiue not the same with theyr owne fayth

For to make men partakers in the supper of the Lorde, of the sacrifice, and merite of oure Lorde Jesu Christe, the minister canne helpe nomore, than that firste he exhibite, and ministre the holye supper as the Lord instituted, and than faythfully declare, and celebrate religiously the ministerie of it, the redemption, and communion of oure Lord Jesus Christe and further more dispense the sacramentes, whereby he maye stirre vp, and confirme in them, that be present, tru faith in Christ, by which faith euerye man maie him selfe apprehend, and receyue the merite, and sacrifice of Christe as gyuen vnto hym. Finally that he praye for suche fayth to all men in the name of the hole congregacion, and of his owne charite. For he, that without hys owne fayth ether ministreth thys supper of the Lorde, or is presente at it, or receyueth it, pulleth damnacion vpon hym selfe, and is

made

made gyltie of the Lordes body, and blond.

But it is plaine, that men are euerie where in this errour, that they beleue, if they be present whan the prieste sayeth masse, and take parte of the masse onlye wyth theyr presence, that this verie worcke and sacrifice of the prieste whereby he offereth the sonne to the father for their sinnes, that is to saye, setteth him before the father with his intencion and prayer, is of suche efficacie, that it turneth all euil from them, and bringeth them al felicite of bodie and soule, though they continue in all maner of sinnes, and mischeues againste God, and their cõsciẽce, and neyther perceiue or receyue the sacramentes oute of the masse but onelye beholde the outwarde action, as a spectacle, and honour it wyth bowynge of knees, and other gestures, and signes of veneracion.

But what more spightfull shame can be doone to goddes maieste, and to the kynge of glorye Jesu Christe, than that thys moste diuine sacrament, whiche he himselfe instituted, and commended vnto vs, that throughte it we shoulde be confirmed in fayth towardes hym, and shoulde dye more, and more to sinnes, and liue more fullye in hym, is so peruerted, that of goddes institucio, it is made a playn inuention of manne, and suche one,

that

that men truste moste in it, against God and our Lorde Christe. For thorowe thys worke of the masse, thei are made more careles, and stronger in theyr synnes, and contempte of Christe, thynkynge that, by that ceremonie the wrath of God is turned from them, and all other euilles. That the grace of God is gotten to them, and all blisfulnes, though thorowe theyr whole lyfe, they be agaynste God, and abuse all thynges agaynst God and that wythout anie earnest thoughte of repentaunce. Wherefore the preachers shall instruct the people wyth al diligence of this vngodlie truste of the worke and sacrifice of a priest, and they shall call them frō the same by all maner of wayes.

And where as the holie fathers call the ministration of thys Sacrament a sacrifice and oblation, and wryte sometyme that the priest in administrynge the supper, offereth Christe, let the preachers knowe, and teache other when neede shall be, that the holie fathers by the name of a sacrifice, vnderstode not application, whiche was deuised a great whyle after the fathers, and preuailed wyth other abuses, but a solemne remembraunce of the sacrifice of Christe, as Augustine expouneth it.

For whyle the supper of the Lorde is mi-

nistred, as the Lorde instituted it, the sacrifice of Christe is celebrated, and exhibited therein thorowe the preachynge of his death and distribution of the sacramentes, that al they, whiche rightly vse the holie supper, receiue the fruit of this sacrifice. The pastours shall warne moreouer that it is no smal abuse of thys Sacrament, that it is woute to be set forth, and caried about to be gased vpō and to be worshypped wyth golde, and syluer, and other suche carnall ornamentes, and that wyth thys opinion, as though thys caripnge aboute, and shewing forth, and outwarde worshyppyng of the Sacramēt were able to turne away all incōmodities, though they do not once thynke of true repentaunce of sinnes, & fayth in our Lorde Jesus Christ. Wherfore we wyl in anie wyse, that the pastours hereafter set not forth, nor carp about the Sacramēt wyth lyke diligence they shal teache the people, that the Lorde instituted, and commended to all that beleue in hym both partes of the Sacrament, the cuppe no lesse then the bread, that in them they might receyue his bodie and blonde. For thus it is in Paule, I receyued of the Lorde that, that I deliuered also vnto you. But the Apostle deliuered to the whole congregation of the Corinthians the communion as well of the

cup

cup, as of the breade. Wherefore some make a rashe, and a lyght argumēt, that the Lorde in his supper gaue the whole Sacrament to his Apostles, whiche were all priestes, and that we can not gather therof, that the cuppe must be also gyuē to the lay mē. For in thys Sacrament, saith S. Chrisostome, and that out of the testimonies of the holie scripture, the priestes haue nothyng more, then the lay men, but all thynges are commune to both, and one breade of the Lorde, and one cuppe, is sette before al men togyther, and equally. Thus the Lorde instituted, thus the olde churche obserued alwayes. Therefore none other thynge coulde be instituted of mē, neither dyd the fathers euer institute anie other thynge. But in these later tymes, when the gouernours of congregations dyd vtterlie neglecte theyr office, thys abuse crepte in secretely, that in the holy supper the Lordes breade onely should be distributed, whether priestes or laye men dyd communicate.

But that all the abuses, that haue crepte into thys Sacrament maye be vtterly takē away, and rooted vp, by the true vse of thys Sacrament, whiche the Lorde hym selfe cōmaunded, the pastours and preachers shall diligently warne, and exhort the people, that as often as they come togyther to the holie

supper of the Lorde with the bretherne, they gyue them selues wholy to the Lorde, to be his disciples, that they thynke that all his wordes be spoken vnto them, and that they beleue them certeynely, that they feruently desire the communion of the Lorde to be encreased in them, and that they receyue the same offered in the Sacramēt wyth a faithfull and thankeful minde, briefely that they euer go forwarde in the faith of Christ, and in the whole newe lyfe wyth Christ, neither stande there as dispisers of so great gyftes, whiche in the holie supper be offered to all that are present, nor make to them selues an hurtfull spectacle of a blessed feaste. Surely he that is not meete to receyue the Sacrament, is not meete neither to praye wyth the cōgregation, as S. Chrisostome doth rightly gather. Thys Sacrament is not only the meate of the stronger, but also the medicine of the weake, onely lette no man receyue it, whiche sticketh in synnes agaynste his conscience. For he that cōtinueth in such sinnes, wyll not lyue in Christe the Lorde, he refuseth his communion in dede, and vtterly renounceth Christ and his kyngdome. Wherfore he mult abstepne frō those Sacramētes in whiche the cōmunion of Christe is exhibited. And such sticke also in the condemna-

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tion of hell, and haue no parte in the kyngdome of Christe. Wherfore they can neither be present, nor ought to be present at the holie supper, nor pray wyth the congregation. For no man that determineth to continue in open synnes, and in the despite of God, can call vpon God his father wyth true fayth, and praye for the sanctification of his name, the comyng of his kyngdome, and obedience of his wyll. But they that repent themselues of theyr synnes, that desire the grace of God, and retayne the cõmunion, and lyfe in Christe our Lorde, and wishe the same to be encreased in them, neither be commaunded by the congregation to abstayne, these men I saye, maye muche lyfte vp, and comforte themselues wyth fayth, and kendle themselues wyth the desire of a newe lyfe, throwe the participation of Sacramentes at euerie supper, whereat they be present.

Therfore they ought not in anie wyse to despise so great bountifoulnes of Christ the Lorde, beinge freely offered to them, but rather receyue it wyth moste feruent desire, and great thankefulnes, remembryng that blessed worde of the Lorde allurynge vs vnto him. Come vnto me al ye that labour. etc. Item, take, eate, this is my bodie. Ite, drinke of this al, this is my blonde. etc. For wyth

thys meate and drynke, he truly refresheth and receyueth vs vnto euerlastyng lyfe.

The fathers in the primitiue church which obserued the Apostles tradition, esteemed so muche these wordes of Christ, that they excommunicated them, that were present at the Lordes supper, and would not be parte takers of the sacramentes wyth the rest.

For thys cause was that ordeined, that we reade, distinct. .ij. of the cõstitutions, whẽ the consecration is ended, let al cõmunicate, they that wil not, let them not come into the temple. For so the Apostles ordeyned, and the holie Romaine churche holdeth.

Lo this decree speaketh of one consecration, and it requireth, that al, that be present, do cõmunicate, and that vnder the payne of excõmunication. It witnesseth also that the Apostles so constituted, whiche had receiued it of the Lorde. Item that the Romaine church doth so holde, which thinge also al other cõgregations obserued as many as had retey-ned thordinaũce of the lorde, & of thapostles.

This is the cause why S. Chrisostome so sore rebuked thẽ whiche in his cõgregation taried in the temple at the celebration of the Lordes supper, & yet did not cõmunicate, and he saied that they stode at the Lordes supper vnthãkfully, and stubburnly, and not wyth-

out

out the dispite of Christ, and cõtempt of his so great bountuousnes, which he offereth vs in the holie supper.

For thei that be not the mẽbres of Christ neither of true repẽtaũce, and griefe of their synnes, seeke remuinge of lyfe in Christe, but wil cõtinue in their sinnes willingly, or haue offended the cõgregation of Christe with so greuous sinnes, that except they first repent and approue them selues wyth a better lyfe thei cã not come to the Lordes borde, al these whiles the Lordes moste holy supper is ministred oughte to be awaye, and not once to beholde the Sacrament of the Lorde, as S. Chrisostome with greate grauitie warneth and that out of the deede, and wordes of the Lorde, whiche as he hym selfe did, so he cõmaunded that this supper shoulde not be celebrated, but wyth his disciples, wyth suche I saye, which haue gyuen them selues to his worde, which desire remission of synnes and saluation out of true repẽtaunce, and griefe of synnes, which be made part takers of the newe Testamẽt, and be the sonnes of God. Al which thinges, as we shewed before, are cõprehẽded in the very wordes of the Lorde.

As the pastours then, muste deligently teache and dissuade them, whiche wyth the rest of the congregation, can not communi-

cate, because they sticke in open synnes, that they be not present at the holie supper, and testifie vnto them, that if they stande at the supper wyth suche a mynde, they do spite vnto Christe, and that it shall be damnation vnto them. So they muste also diligently warne, and exhort them, which wyth a good conscience may be present at the supper, that is to saye, whiche truly beleue in Christ the Lorde, that they receyue the Sacramentes wyth other membres of Christe.

But forasmuch as thys institution of the Lorde, that all they, whiche be present at the same supper of the Lorde, should communicate of one breade and cuppe, his bodie and blonde, is to muche out of vse, and couered a greate whyle sithens, throwe commune ignorance, it shall be needefull to call men backe agayne treateably, and gently to the obseruation of thys tradition of the Lorde, and they muste beware, that the myndes of the simple, whiche neuertheles be the true disciples of the Lorde, and are entangled in no mischiuous, and wycked actes, for the whiche they shoulde be restrayned from the Lordes bourde, be striken, and troubled wyth sore rebukes, or vntymely thrustynge vnto the receyuynge of the Sacrament. For there be not a fewe, whiche though they can

not

not thorowlie vnderstande this misterie, and the perfecte vse of Sacramentes, yet they haue suche fayth in Christe, that they can praye wyth the congregation, and be somewhat edified in fayth, thorow holie doctrine and exhortations, that be wonte to be vsed, aboute the holie supper, and the ministration thereof, yea and they maye be taughte, and moued by litle and litle to a perfecter knowledge of thys misterie, and an ofter vse of the Sacramentes euen by thys, that they be present at the holie supper, which abstayne not from the Lordes supper of anie contempte of the Sacramentes, which they acknowledge in them selues, but of a certeine weakenes of men, and prepostorous reuerence of the Sacramente. These men the pastoures muste fatherlie, and gentlie teach, and enstructe dayly of these misteries and bringe them fayre and softlie to a perfecter knowledge, and vse of the same, declaringe diligentlie, and printinge in them the thinges, that we haue taughte in this place concerning the true and perfect administratiō, and vse of this Sacramēt, and they must not fray them away, and driue them frō the hole action of the supper, whyle they haue anie hope of them, that they wil go forward in the studie and communion of Christ.

At

¶ At what tyme the supper of the Lorde muste be celebrated.

Therfore that thys moste holie Sacrament may be better knowen among al godlie men, and that the true vse of it maye be more easely restored, and muche estemed, we wyll that it be ministred, as sone as the people of euerie cõgregation for the moste part be well instructe out of Goddes worde of the true vse of it, onely vpon the sundaies and holie daies, or vpon suche daies when great companies assemble together to commune praier. Thys thynge was obserued in the time of the fathers also in greater, and muche more populous cõgregations, then we haue. For the Lorde instituted not thys Sacramẽt vnto vs for a thinge to be beholded, but he commaunded it to be ministred, for the commune and holsome receyuyng of his bodie and bloude, whiche thynges al the membres ought equally to receyue in euery great holie assemble from one table and one altare. Wereof S. Cipriã amonge other alledgeth thys cause why we celebrate this holy supper in the morning, whereas Christe dyd it after supper, because, sayeth he, that when we suppe we can not cal the commune people to our feaste, that we maye celebrate the trueth of the Sacrament, al the brother-

hode

hode beinge present. These be the wordes of Cipzian, whiche he toke out of the doctrine of Paul. i. Cor. x. which we alledged before. For the truth of thys Sacrament is, as the Apostle teacheth in the same place, that all we, whiche are the membres and bodie of Christe should receyue the bodie and bloud out of the same Sacramēt. Wherfore the fathers iudged that thys supper is not truly & rightly celebrated, except the whole brotherhode be present, I meane thys commune supper. For the holie bishoppes dyd sometymes celebrate the holie supper priuately, that is to saye, the whole congregation not beinge present, sometymes wyth straungers, and sometymes wyth the better and feruenter sorte of bretherne, and that in their peculiar prayinge places, and sometymes also in priuate houses wyth sicke folke, of whose communion we wyll speake hereafter. And these the holie fathers called priuate masses, not bicause that in them the Sacramentes were distributed to no bodie, but bycause they were distributed to fewe, and the whole cōgregation not beinge present, and that euen as it were in a priuate place. For the holie fathers celebrated no supper wythout distribution of the Sacramentes. For they doubted not but that, that dyd vtterly fyghte

with

Of the Lordes supper.

wyth the Lordes Institution.

☞ Of the preparation to the supper of the Lorde.

Seinge that the Lordes supper, as we saied before, ought not to be celebrated but wyth his disciples, and for asmuche as the ministers must be faythfull disposers of the misteries of God, and must take great hede that they caste not an holie thynge before dogges, and pearles before swyne, we wyll that the pastours admitte no mā to the Lordes supper, which hath not first offered him selfe to thē, and after that he hath first made a confession of his synnes being Catechised he receyue absolution accordyng to the Lordes worde. And that there may be a certeine and appoynted tyme for the doinge hereof, I meane that they whiche shall cōmunicate be prepared, and sanctified to the cōmunion of Christ with an holy instructiō, and prayer, let the pastours procure that the people be called together in the temple at euentyde the day before the celebration of the Lordes supper, and lette them make a preparation, and sanctification vnto the Lordes bourde, after thys sorte. Where clerkes shall be, or scholers, let them in the meane season, while the people come together syng a Psalme, or two with a dominical antiphone or hymne,

whiche

whiche yet we wyll haue to be pure, that is to saye, dissenting in no parte from the holie scripture. To these let them adde the songe of the Lordes mother, Magnificat, and some conuenient Collecte.

Afterwarde when the people be come together, they shall synge a Psalme in the Douche tonge. And then the pastour or ministre, to whom the office of thys preparation is committed, shall reade some place of the Lordes supper, out of the Euangelistes or out of Paule Chap. x. xi. Of the firste to the Corhinth. or out of the Lordes sermon John. vi. For though the Lorde speake not in that place of the Sacramēt of the supper whiche he had not yet made, neuertheles he preacheth of the true eatynge of his bodie, and drynkyng of his bloude, for the exhibition wherof he afterwarde instituted the holie supper. Out of such lessons the ministers shall diligently teache the people, to what vse the Lorde ordeined his supper, and howe we may receiue it holsomely, after this sort.

¶ A shorte institution or sermon of the Lordes supper.

Forasmuche as we entende to keepe tomorowe the moste holie supper of our sauiour Christe, by his healpe, for the celebration of a blessed remembrāce of him, and cō-

firma-

firmation of our fayth, first it is conuenient to declare with fewe wordes, and call to our mindes the misterie of this right diuine Sacrament.

Before al thinges then the Lorde offereth vnto vs his flesshe, and his bloude, and biddeth vs to take the same, and affirming that we shall not haue lyfe, but shall remayne in euerlasting death, excepte we eate his flesshe and drinke his bloud. Let vs remembre and acknowledge that our flesshe and bloud, that is to saye, our whole nature is thorow wickednes so lolte, & adiudged to eternal death by the iuste wrath of God, that of our selues we can neuer obteyne euerlastynge life, and the inheritaunce of the heauenly kingdome.

Thys remembraunce, & acknowledging of our destruction ought vnterly to humble and caste vs doune before the Lorde, and to cutte our hertes wyth suche repentaunce of synnes, that we shoulde be pricked forth, and enflamed to seeke, & receyue with sure fayth and greatly desire the grace of God offered to vs in the worde and sacramentes, and the restitution, and renuinge of our selues, thorowe the cõmunion of Christe, and holsome participation of his flesshe and bloude. Furthermore let vs diligently consider, that the eternal worde of God, the sonne of God al-

mightie

mightie to deliuer vs out of thys miserie, was made flesh, was made our brother, that there myght be some holie flesh, and holie blonde, that is to saye, a verie heauenlie, and diuine man, by whom the flesh and blonde of all vs might be restored, and sanctified, whiche thinge is then brought to passe, whē we truly eate his flesh and drinke his blond Joh. vi. Here it is meete that we be moued the more to wonder at, and to embrace with certeyner fayth and gredier wil in this onely begotten sonne of God our sauiour, the exceadynge, and vnspeakable loue of God towardes vs, whiche gaue his sonne vnto vs, that beleuyng in him, we should not perishe, as we were borne, and as we deserued but haue euerlastynge lyfe, whiche he deserued, and gyueth vnto vs.

Thirdly let vs acknowledge, and firmely beleue that the Lorde Jesus truely offereth vnto vs this his sanctifiyng flesh, and blonde in his holie supper wyth visible signes of breade, and wyne by the ministerie of the congregation, and exibiteth the same vnto the remission of synnes, to be meate of euerlastyng lyfe, to confirme the couenaunt of Gods adoption, and of euerlastyng lyfe, for so be his wordes. Wherefore they cā not deceyue, and they shall remayne when hea-

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uen and earth passe awaye, and they truely exhibite, and giue vnto vs the thinges that they preache, so that we applie true fayeth vnto them. Take, sayeth he, eate, this is my bodie, that is giuen for you. Item, drinke of this all, this is my bloud of the newe testament, whiche is shedde forth for you, and for many vnto the remission of synnes, we must receyue these wordes with true fayth, and doubte nothynge, but that the Lorde, when we celebrate the holie supper after his institution is in the middeste of vs, and offereth hym selfe vnto vs, by the ministerie of the congregation, whiche he instituted for the same purpose, and deliuereth his bodie, and bloude, and all his merites, and satisfaction for oure synnes, whiche he performed, his bodie, and his bloude beyng offered on the crosse, remission of synnes, and the grace of the father, and the ryght of the Testament of the euerlastyng couenaunte, of adoption and communion vnto the lyfe of God, so that the breade that we breake in the holie supper is truely euen to vs the communion of his bodie, and the cuppe at whiche we blesse the communion of his bloude. Therefore lette vs euer religiously consider, why the Lorde doeth often exhibite vnto vs, this holie, and holesome communion

of

of himselfe in the sacrament, namely for this purpose that he maye bringe vs daily in to the knowlege of our sinnes, and more ernest repentaunce, that we maye desire more feruently remission of the same by him, and receiue it with perfecter fayth, & gredier myndes, and so be more confirmed, and sette forwarde in a new lyfe thorough the true communion of him, that so we maye daily more and more abide, and lyue in hym, and he in vs, and be more fully his bodie and mẽbers and he our heade, whiche thinge we professe whan we all receiue the communion of him, in his sacrament, so beinge partakers of his bodye, and blonde, as we in cõmen be partakes of one brade, and cuppe.

Finally we must praye, and labour also, to receiue these heauenlye giftes wyth true fayth, and greate reuerence, and that we celebrate the holesome remẽbrauñce of the Lord wyth godly hope, and pleasaunt thankfullnes, and that we gyue vp our selues, and all ours to him, and testifie the same with collacions, and almes for the vse of the poore liberally, and accordinge to euerie mans power, finally that we euer praise, and magnifie Christe, in al oure wordes, and workes for these so greate benifites, for his incarnacion whereby he was made oure heade, and bro-

ther, for hys moſt bitter death, whereby he ſatisfied for our ſinnes, for his reſurrection, and aſcencio in to heauen & heauenly kingdō, which he adminiſtreth at the ryght hand of the father, & maketh vs perfect, and abſolute in his lyfe beinge quickened with his ſpirite and ſette in heauenlye thinges, whiche lyfe he hath gyuen in the lyfe of God, and it is an euerlastinge lyfe, for this holeſome communion of hys bodie and bloude, wherebp we are confirmed in this ſame lyfe of God, and are ſette forwarde, and euer finyſhed bp. ffor al which thynges we muſt chiefelp geue thanckes in the cōmunion of this ſupper. And forasmuch as our God is ſuch one, as alloweth not wickednes, nether canne all thei ſtande before him, which worcke iniquitie it is neceſſarie that we knowe, that thoſe men muſte not be admitted to the ſupper of the Lorde, that is to ſaye, to his communion, whiche lyue without true faith, and loue, bp whome the glorie of God is manifeſtly blemiſched, and hys congregacion is offended, I meane all vnbeleuers, and manyfeſt Idolaters, whiche calle vppon, and worſhippe ſaints departed, Angels or other creatures, whiche honour paynted, or grauen ſtockes. Item all enchaunters, and ſothſaiers, which wil preſerue catel, and other thinges againſt

pre-

perils, with their consecrations, yea, and I meane those to, which beleue such enchantmentes, and the manifest despicers, and blasphemers of God, the mockers of goddes worde, and sacramētes. Item al those, which at appointed tymes wilfully continue in neglectinge sermons, and other open exercises of the congregacion, which obeye not accordinge to goddes commaundement their parentes, ordinarye officers, and maisters, but speake euil of thē, and raple vpon thē, do thē spight, and resiste them seditiously, and stubburnly, whiche bringe not vp their children, familie, & such as they haue charge of, nor instructe them in godlynes, honestie, and iustice. Furthermore I meane murtherers, and all those, whych willingely continue in hatred of their bretherne, in braulinges, and shedinge of their neygboures bloude. Item al whoremongers, aduouterers, and Dronkardes, al theues, vsurers, rauiners, disers, vnlaufull gainers, exercisers of faulse marchandises, al those lykewise which lyue idely without a lawful excuse, and burthen other, al ilspeakers, liers, periurers, backbyters, and whych confesse not the truth, and righteousnes, and confirme not the same wyth their testimonies, where they are bounde to do it by reasoue of their vocacion. All these fe-

lowes, as longe as thei liue, and continue in such sinnes, nether haue a true purpose to amende their liues, maye in nowise be admitted to the holye supper of the Lorde, seinge that they be restrayned, and excluded from thens by God, by his owne worde.

Another exhortacion.

Forasmuch as deareli beloued in the lord we wyll celebrate to morowe by goddes grace, the most holye supper of oure Lorde Jesu Christ, where in he hath giuen vs hys flesh for meate, and his bloud for drincke, to confirme oure fayth, and verie christane life: it is conuenient, that euerye man trye hym selfe, with greate diligence as S. Paule exhorteth vs. For thys sacrament was giuen of the Lord for singuler cõsolacion, and comforte to wretched, and afflicted consciences, which do ernestly fele, and confesse their sinnes, whyche be stryken with the feare of the wrath of god, and of death, and hongre, and thyrste the rightuousnes of God. But if euerie one of vs will examen onre selues, as S. Paule teacheth, we shall fynde none other thynge, but all maner of horible sinnes, and euerlastinge death, which we haue deserued thorought oure synnes. For the rewarde of sinne is death frome whyche we can by no meanes deliuer oure selues. Wherefore our

Lord

Lord Jesus Christ taking pitie vpon vs, was made man for oure synnes, that he myght fulfyll the lawe, and the whole wil of God for vs, and procure our saluacion, and that he hymselfe might suffer death, and al that we had deserued thorough our sinnes, only for vs and our redēption. Which thing that we might firmely beleue, and that thorough faith we might ioyfully lyue after his will, whā supper was ended, he toke breade, gaue thankes, and brake it, sayinge, take, eate, this is my bodye, that is gyuen for you, that is to saye, that I am made man, and further whatsoeuer I do, and suffer, all that is yours and it is giuen to you, and is done for your saluacion. For the testificacion, and confirmacion whereof, and that you maye daily abide & liue more, & more in me, and I in you I giue my bodye vntō you to be meate, and meate of euerlastynge lyfe. After the same maner he toke the cuppe also, sayinge, Take, drincke of thys all, thys is the cuppe of the new testament in my blonde, whiche is shed furth for you, and for many, vnto remission of synnes. As often as ye shall do thys, do it in the remembraunce of me, that is to saye, seinge that I haue now taken the charge of you, and haue translated your synnes vpon me, I will deliuer myselfe vnto death for thē,

I wil shedde mi bloude, I wil deserue grace, and remission of sinnes for you, and I wyll sette vp a newe testament, wherein synnes shalbe perdoned, and all remembraunce of thē shalbe abolished. ffor a pledge, and witnesse of al these thynges, and to cōfirme, and further my life in you, I giue you my bloud to drincke. He than that eateth of this breade after thys sorte, and drynketh of the cuppe, and firmely beleueth these wordes, which he heareth of the Lorde, and signes, whiche he receiueth, eateth truly, & holesomely the flesh of Christ, and drinketh his bloude, and more fully receiueth in to him selfe hole God, and man, with al his merites and fauour, where wyth the father embraceth hym, wyth the ryght and participation of euerlainge lyfe, he abydeth in Christ the Lorde, and the Lord in him, & he shal liue for euer. Let vs thā godli recompēse these thinges with our selues & let vs confirme, and ster vp our faith in him sette vs celebrate the remembraunce of hym worthely, let vs most studiously in al oure wordes, and dedes exalte his death, resurrection, heauenly glorie, and kingdome, let vs reioyse in our owne behalfe that this sonne of God died for our sinnes, rosse againe for our iustificacion, ascended into heauen, and reigneth at the right hand of the father, fur-

thermore lette vs courageously euerie one of vs take vp our crosse, and valiantly folowe this our capitaine, and loue one another according to his cõmaundemẽt, as he louedvs. ffor al we are one bread, & one bodi, because we be parttakers of one breade and one cup.

After this praier, there shall a praier be made for al the necessites of the congregacõ and cheifely for those men, which shall communicate the nexte daye.

And whan the people haue ended their secrete praier, the minister shal cõclude the preparacion with this collecte.

Almightie euerlastinge God, heauenlye father, because we can please the only in thy deare sonne, sanctifie our bodies, and soules, and graunte vs, that to morowe we maye receiue the holesome communion of him, in his holie supper with a godlie, and faithfull desier, and all thankefulnes, that beinge confirmed agayne concernynge thy perpetual mercie, and loue towardes vs, and euer goinge forwarde in a new life, we maye liue vnto the and serue the thorough our Lorde Jesus Christ with more feare, and studie, to the praise of thy name, and profyte of thy people. Amen.

¶ How the Lordes supper must be celebrated

Whan

Whan the people be come to gether vn-
to this ministration, for asmuch as it is agre
able to godlines, that as often as we appere
before the lorde, before allthinges we should
acknowledge, and confesse our sinnes, and
praye for remission of the same, the minister,
whiche shall administer the Lordes supper,
whan he shal come to the altare shall make a
confession in the name of the whole cōgrega
cion, and that in the douche tonge, whiche al
maye vnderstande, after this sorte.

Almightye euerlastinge God, the father
of our Lorde Jesus Christe, the maker of all
thynges, the iudge of all men, we acknow-
lege, and we lament, that we were conceiued
and borne in sinnes, and that therefore we be
prone to al euils, and abhorre from all good
thynges, that we haue also transgressed thy
holie commaundmentes with out ende, and
measure in despisinge the, and thy worde, in
distrustinge thy aide, in trusting our selues,
and the worlde in wycked studies, and wor-
kes, where with we haue most greuously of-
fended thy maiestie, and hurted oure neigh-
boures. Therefore we haue more, and more
buried oure selues in to eternall death. And
we are sorie for it with al our hertes, and we
desire pardone of the for al the thinges that
we haue commited agaynst the, we calle for

the

thy helpe againſt ſinne dwellinge in vs, and Satan the kendler thereof kepe vs that we do nothyng hereafter againſt the, and couer the wickednes, that remaneth in vs, with the rightuouſnes of thy ſonne and repreſſe it in vs with thy ſpirite, and at length purdge it cleane out. Haue mercye vpon vs moſt gentle father, thorough thy ſonne oure Lord Jeſus Chriſte. Giue, and encreaſe thy holye ſpirite in vs, which maie teach vs to acknowlege our ſynnes truly, and thoroughly, and to be pricked wyth a liuelye repentaunce of the ſame, and with true fayth to apprehend, and retayne remiſſion of them in Chriſt our Lord, that dyinge to ſinnes dailye more and more, we maie ſerue, and pleaſe the in anewelyfe to the glorie of thy name, and edifiynge of thy congregacion. For we acknowledge that thou iuſtly requireſt theſe thynges of vs, wherefore wee deſire to perfourme the ſame. Vouchſafe thou o father of heauen, which haſt giuen vs a wil, to graunte vs alſo that we maye ſtudye to do thoſe thynges with al oure hertes, whiche pertaine to oure helth, thorough oure Lorde Jeſus Chriſte.

Theare ye the Goſpel. John. iij.

God ſo loued the worlde that he gaue his onlye begotten ſonne, that al whych beleue in him, ſhoulde haue lyfe euerlainge.

¶ Do.i. Timo.i.

¶ This is a sure sainge, and worthey of all embrachynge that Jesus Christe came in to this worlde to saue sinners.

¶ Do Johan.iiij.

☞ The father loueth the sonne, and hath giuen althinges in to his handes, he that beleueth in the sonne, hath lyfe euerlastynge.

☞ Do Acte.x.

☞ All the prophetes beare wytnesse vnto Christ, that all that beleue in him, receiue remission of theyr sinnes thorought hym.

☞ Do.i. Johan.ij.

☞ My litel children if anye haue synned, we haue o iuste aduocate with the father, Jesus Christ and he is an attonement for our synnes.

☞ Whan the paster hath shewed to The people one of the sayde Gospels he shal saye further.

Because our blessed Lorde hath lefte thys power to his congregacion, that it maye absolue them from sinnes, and restore them in to the fauour of the heauenlie father, which being repētance for theyr sinnes, do truly beleue in christ the lord, I the minister of christ & the congregacion, declare and pronoūce remission of synnes, the fauoure of God, and life euerlastinge, thorought our Lord Jesus

Christ,

Christ, to all thē, which be sorie for their sinnes, which haue true faith in Christ the Lord and desire to approue them selues vnto him

After this where clerckes or scholars shal be, they shal syng some what in latine taken out of the holye scriptures, for an entraunce or begininge.

After that thei shal singe kyrie eleson, and gloria in excelsis, but because that kyrie eleson, is a cōmune praier of the congregacion and gloria in excelsis is also a cōmune thankes giuing, let the people sing both in douch

After this songe, he that shall execute the holie ministerie, shal recite a collect in douch but yet so that all the people maye well vnderstand it. For therefore the ministre speaketh thys sentence to the people, The Lorde be with you, And, let vs praie, and the people answereth, And with thy spirite, signifiinge thereby that they also praye together with the minister. For so Chrisostome interpreteth this sayinge.

And because thys must be a cōmune praier of the whole congregacion, it is called a collet, for that, that a praier gathered of the wyshes of al that be presēte, is offred to god by the minister, or because it is a prayer of the cōgregacion gathered together, and praiinge together vnto the Lord, But the purer col-

collectes, and more cõsonãt to the holie scriptures muste be chosen out, of which sorte, we wil cause some to be set furth After the collectes there shall folowe, accordynge to the custoume, a lesson of an epistle, which shalbe red in suche a place (the reader turninge hys face to the people) that it maie be hearde, and vnderstãded of the whole cõgregaciõ. Wherfore it shalbe also red in douch, because that lesson pertaynethto the instruction, and admonition of all the people.

After the epistle, where clerches be, lette alleluia be songe in latine, or a graile, or sequence, if they haue anye pure, and some douch songe. Than let the Gospel be red in douche to the people, whych reading, an interpretacion, and ordinarie sermon, shall folowe furth with, and after the sermon, a praier for al states of men and necessities of the congregation after this sorte.

Almightie euerlastinge God, and mercyfull father, which by thy dere sonne our Lord Jesus Christ, and his Apostles cõmaunded, that we shoulde come before the in his name and diddest promise, that thou wouldest mercifullye giue vs, whatsoeuer agreinge together we shoulde aske in his name, we beseche the by thy sonne, our onlye sauiour, firste hat thou wilte mercifullye forgiue vs al our sinnes,

nes, & iniquites, which we acknowledge and cõfesse here in thy sighte, and that thou wilte fauourally turne awaye from vs thorough the bloude and satisfaction of thy sonne our mediator, thy most iuste wrath, whyche we haue deserued thorough so manifolde transgression of thy commaundementes. But confirme thou in vs thy holye spirite, that we maye holy giue ouer our selues to the obedience of the now and euer, that calinge vpon the alwaies for our selues, and for other we maye obteine thy grace, and helpe.

We praie therefore cheifely for thy congregacions, deliuer them from all wolues, hired seruauntes which ether spoile, and deuour thy shepe miserably, or trarrouously forsake them, and destroy them, and proudly reioise, and delite thē selues in theyr destruction. Geue thē good and faithful ministers, and pastours, & preserue the same. Encrease thy holie spirite in al persones, whiche be at this holie ministerie, that therein they maye faythfully serue the, and with the profite of thy flocke, that thy scatered sheepe, maye thorough thy gospell be gathered to thy dearesome, the high, and only true shepeherde and bishoppe of oure soules Jesus Christe, from all straynge ether of errours, or of synnes, breifely that they maie be brought againe to

the

the true communion of him, that there maye be one flocke, and one shepeherde.

So we praie the also holie father for thy seruauntes the ministers of ciuile gouernaunces, for our most gracious emperour, & king for all other kynges princes, and magistrates. And specially we praie the for our most reuerende archebisoppe, and ryght excellent prince, for his consel, and officers for the consel, and magystrates of thys citie. Gyue all these thy holie spirite, that they maye truly knowe, and embrace Christe thy sonne, to whom thou hast giuen al power, and al iudgement in heauen, and in erth, and that accordinge to their strength they maye so serue his kingdome, that thei maie so gouerne vs, whiche are in dede subiectes to them, but be the creatures of thy hande, and the shepe of thy pastures, that in thys place, and euerye where we maye spue a peacible, and quiete life with al godlines, and honesti, and being deliuered fro al fear of our enimies, we maie serue the in al righteousnes, and holines we praye also heauenlie father for al those, moreoner, whiche yet pertayne not to thy kyngedome, cause the syght of thy gospel to shyne vnto them also, drawe thē to thy sonne oure sauioure, that beleuinge in him they bee saued with vs. And as touchinge them, whom

thou

thou haste some what drawen vnto hym, so that thei graunt him to be their sauiour, and the sauioure of al men, but neuer theles thei haue not yet bound them selues to al obedience of the gospel, encrease in these the faith, and knowlege of thy sone, which thou hast giuen thē, that they maye thoroughlye geue ouer their selues vnto the obedience of him, and of his congregacion, and that they may magnifie the in the same thorough'out al their lyfe wyth godlie sayinges, and doinges.

Furthermore we praye the father, mercyful God, the great conforter of the afflicted, for al those, whome thou chastisest with the crosse, and some affliction, and exercisest vnto patience with pouertie, exile, fetters, infamie diseases, and other calamites, and mischaunces. Graunt to them, that thei maye acknowlege thy fatherlie and medicinable hand, vnder which thei maye humble thē selues with al their hertes. Conforte their minnes wyth fayth, and confidence of thy mercye, whiche moderateth all thinges, yea euen aduersites for the helth of thine, and deliuer them from al euils. Graunte to vs also, that thorough their correction, and punishment, we maye acknowlege that we haue deserued thinges much more greuous, that we maye amende oure liues in time, before worse plages happen

pen vnto vs. Last of al, we praie the eternal God, heauenlye father, for vs, which here come together in thy sight, to thi word, praier and sacramentes, lighten the eyes of our minde, graunte vs to consider with perfecte faith, that we haue a nature corrupted from the beginning, that our flesh & bloud cannot enioy thy kingdome, but only commit sin, & deserue eternal death, and encrease the same destruction with daily sinnes, and that thou moste mercifull father of thy immeasurable mercy diddest loke vpon vs, and sendest into this world thy eternal worde, thy sonne our flesh and brother, that he myght deliuer vs by his death, from this our destruction, and restore vs to thy Image and prayse of thy name, that thou deliueredst him to the crosse and death, and that he gladly offred himself vnto the in the crosse for our sinnes, and satisfied for the same through loue and pitie of vs, that he reconsiled vs vnto the, and more ouer that he offered vnto vs his bodye and bloud to be meate and drinke, that we may lyue in him, and he in vs. Graunt heauenly father, that we may consider and apprehend al these thynges with true and liuely faith now, and throughout al our lyues, that denying our selues, we may vtterly refuse the folysh and blynd iudgement of our reason,

and

and represse naughtie and noysome lustes, and wholy geue ouer our selues to him, thy dere sonne our Lord, and onely sauiour, and restorer that we seke, and receiue comfort in al thynges, al helpe, ayde, and sauegarde in hym onely, in his death, crosse and resurrection. Now also let vs receiue his holy body and bloud with sincere fayth, and al thankefulnes, and let vs euer magnifie him, and the in hym, for all thy exceadyng benifites, whych thou hast geuen in makynge, gouernyng, and restoryng vs, for the incarnation passion and death of thy sonne, whereby he purged oure synnes, and reconsiled vs vnto the, for his resurrection, ascension into heauen, and heauenly gouernaunce, whereby he restored vs vnto the, and moueth, and renueth vs vnto al thy pleasure.

Finally for this most ample benifite that he here deliuered hym selfe vnto vs to be meate and drynke vnto eternall lyfe, that so thy diuine name may be dayly more & more sanctified by vs & in vs, thy kingdome may be established and spredde abrode by vs vnto other, that all thynges maye be done amonge vs in the earth accordyng to thy wil with suche feruētie, and cherefulnes, as they be done in heauen. And that these thynges maye be done in vs, gyue vs also our dayly

breade, all necessarie thynges for our bodies prosperous health, and peace, that we maye enioye these thynges vnto the glorie of thy name. And forgiue vs our dettes, and sinnes whiche we daylye committe, and mercifullye pardone vs of the punishmentes whiche we haue deserued, as we also in the sight of thy maiestie, do gladlye, and hertelye forgyue all them, whiche haue offended vs. And suffre not our tentator, the olde enemie, which studieth euer to leade vs frō the, and thy worde to ouerthrowe vs at anie tyme wyth his tē-tations. But deliuer vs from hym, and all euyl, for thou onelye art our God and father thyne is the kyngdome, the power, and glorie for euer. Amen.

¶ An other, and a shorte fourme of prayinge.

Mercifull God, heauenlye father, whiche commaundedest vs to come together in thy name, and in the name of thy sonne oure Lorde and sauiour Christe, and thorowe the same our onelye Mediatour to praye the for al thynges, the whiche we desire for our selues, and for other addynge a moste ample promise, that we shoulde obteyne, what so euer we woulde aske of the, trustyng in this thy cōmaundement and promise, we stande in the syght of thy diuine maiestie, we praye and

and beseche the, in the name of thy deare sonne, our onely sauiour, that thou wilt forgyue vs all our iniquities and synnes, that thou wylte renue our hertes wyth thy holie spirite, and steare vp, and kendle the same, to thy sonne Christe, & that for all the necessities of thy cõgregation & of al mẽ we may call vpon the, and obteyne what so euer is good for vs vnto the glorie of thy name.

We praye the then chiefely for thy congregations, deliuer and preserue them from al those ministers, whom thou hast not sent, sende them suche ministers, whiche wyth all faythfulnes, and diligence wyl seeke thy scattered sheepe, and bryng them to Christ our Lorde, which is onely their good shepeherde and wyll studie to feede them faythfully vnder hym, that all vngodlines, heresies, sectes all naughtie doctrines, and peruerse seruice of God may be taken away, and that in the vnitie of true fayth, and knowledge of thy sonne, we maye growe and go forwarde to al thynges that please the.

So we pray the also for the Emperoure, for our kynge, for all kynges, princes, and comune powers, and officers, and specially for oure moste reuerende archbishoppe, for his counsellers, and officers for the counsell and communaltie of thys Citie, graunt that

all these maye execute theyr office according to thy wyll, that they maye turne awaye all noysome thynges from theyr subiectes, and procure and mayntayne all good thynges, that beinge deliuered out of the handes of our enemies we maye serue the wyth a quiet mynde in all holines, and rygh tuousnes.

We praye furthermore mercifull father for all men, as thou wylte be the sauiour of all men, drawe them to thy sonne, which yet perteyne not to hym, and graunt that they, whom thou haste drawen to hym alreadie, maye growe and be confirmed dayly more, and more in the knowledge, & lone of him.

We praye also for them, whom thou chastiseste wyth sundrie miseries and afflictions for an exemple vnto vs, that thou wylt comforte them, and deliuer them from al euilles & graũt vs that we may diligently regarde thy fatherlie nurture, whiche thou setteste before vs in them, considerynge that we haue deserued greuouser thinges, that in time we maye iudge, and amende our selues, that it be not needful, that we be corrected, and condemned of the.

Graunt also to vs all, whiche here in thy sight come together to thy worde, prayer, almes and diuine sacramentes, that we maye truly come together onely in thy name, and

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in the name of thy deare sonne, that we may take holde of thy diuine law, and holie Gospel with true faith, that dying daily more and more to our selues, we may wholy giue ouer our selues to thy deare soune, our onely sauiour, which onely thorowe his stripes and moste bitter death, hath redemed vs frō sinnes, and eternal damnation, hath restored vs into thy fauour, thorow his resurrection and heauenly kyng dome, hath called vs vnto him selfe into his congregation, and hath planted vs into hym selfe vnto euerlysting lyfe, and made vs his owne membres, that we shoulde lyue more and more in hym, and he in vs, that thy holie name maye be more largely sanctified by vs in all oure lyfe, and all our doinges, that thy kyng dome may be amplified, by vs, and in other, that at lēgth all thynges maye be done amonge vs vpon earth, with suche promptnes and cherefulnes, as they be done in heauen. And for this purpose, that we maye wholy liue and serue vnto the, gyue vs also our daily bread. etc. as in the praper before. After this solemne praper lette the whole congregation synge the Crede. For this confession of our faith when the Gospell is hearde, and declared oughte to be done of ryght by all men communely, as al equally heard the Gospel, and

the declaration therof.

And bicause no man can heare the Gospell wyth fayth, and knowe, and cõsidre out of the same howe greate loue and gentlenes God hath shewed towardes vs in that, that he gaue vs his sonne, and all thynges wyth hym, which shal not out of this fayth wholy gyue ouer, and bynde hym selfe to oure Lorde Iesus Christe, thys thynge folowethalso out of the nature of true fayth, that the faythfull studie to declare thys byndyng of them selues to the obedience of Christe, and thankefulnes of theyr myndes for so greate godnes of God towardes thẽ selues, which at that tyme they more earnestly remembre wyth holie oblations for Christe being needie in his litleons. Therefore whyle the Crede is in synging, lette the faythfull offre theyr free oblations, euerie mã according to the blessyng, whiche he hath receyued of the liberall and bountuous hande of God. To whiche office of fayth and godlines, the pastours and teachers shall diligẽtly exhort the people, teachyng them, that these oblations ought to folowe the confession of fayth and prayer euen by the verie nature of true religion, neither cã be absent from the same, when we wante not wherewyth to declare thys liberalitie. And that thys worke of re-

ligion maye be cõueniently done, and rightly commended to the faythfull, we wyl that there be some notable place appoynted in euerie temple, not farre frõ the altare, which euerie man maye comely go to, and where the faythful may offre theyr oblations openly before the whole congregation. Whiche after that the sacramẽt is ended, the officers of the holie treasure shall gather together, and shal lay the same vp in the treasurie, the congregation lokyng vpon them.

It was the maner of the olde church, and that taken out of Goddes worde, that after the preachyng of the Gospell, before the ministration of the Sacramẽt should beginne, not onely those shoulde be commaunded to go out of the tẽple, whiche were not admitted into the cõgregation, nor perteined there vnto, but they also whiche were yet in repentaunce, and not reconciled to the congregation wyth open absolution of sinnes. Therfore bycause thys discipline was taughte of the Lorde hym selfe, and oughte of ryghte to be called agayne into the congregation, the pastours shall diligently, and often exhorte those, whiche lyue in suche synnes, as be against theyr conscience, that they leaue them and turne them selues wyth all theyr hertes vnto the Lorde. And after that they be reste-

red into the fauour of God, and begynne a-gayne to be the true disciples of the Lorde, then lette them be present at the Lordes supper, and communicate.

But if anie will not suffre them selues to be brought thereunto, and wyll continue in theyr synnes wyth so great cõtempt of God and his Christe, let the preachers declare to suche, that they maye not be present at the Lordes holie supper, and if they take vpon them to be present, that they do despite vnto Christe, and prouoke vpon them selues the moste greuous iudgement of God. As for other whiche lyue not wyth an euyll conscience, and yet receyue not the sacramet wyth other, or seldome receiue it: the pastour must often warne them, that it pertayneth to the dutie of a christen man, to be often partaker of the Lordes bourde, and so to feede, and strẽgthen his fayth, and to witnes the same vnto the congregation to the edification of many, seinge that God hath instituted thys moste holie exercise of religion for his, that they myght therby be established and enflamed in fayth, and study of godlines. Wherfore we see that they, whiche neglect so great a benifite of God, become dayly colder in al godlines, and religion. For they greuously offende God thorowe cõtempt of his bountuous-

tumultues, and they hurt the cõgregation verie sore wyth that euyll exemple, and moreouer they make thẽ selues giltie of the Lordes bodie and bloude, abhorryng this meate and drynke of euerlastynge lyfe, so irreligiously and so vnthankefully.

But forasmuch as both the knowledge of thys misterie, and moreouer al the discipline of the congregation, is so much gone out of vse, and therof cometh so great weakenes of the verie faythful: the pastours must restore to the people, the knowledge & existimation of so greate misteries, wyth conuenient and tymelie admonition, and not trouble anie man wyth vntimely rigorousnes, as we admonished before. For firste the sheepe of Christe so miserably scatered, and diseased, muste be fully brought to Christe, and be healed, before that any rigorous discipline be restored, and exercised amonge them. But howe so euer the rest be handled in the congregation at thys tyme, they neuertheles that shall be admitted to the communion, as sone as they haue made their oblation, must go together to that place, that shall be appointed vnto them, nigh to the altare. For in euerie temple, there muste some place be appointed nigh the altare for them, whiche shal communicate, accordyng to the oportunitie

nitie and fitnes of euerie temple. They then whiche shal be admitted to the cõmunion of the Lordes bourde, shal stande in that place, the men in theyr proper place, and the womẽ in theyr place, and there they shall gyue thãkes, and pray religiously wyth the pastour. The gyuynge of thankes shall be handled after the accustomed maner, but in douche that the people vniuersally may gyue thankes, as both the exemple, and the commaundement of the Lorde requireth, and also the olde churche obserued.

☞ The priest. The Lorde be with you.

☜ The people. And wyth thy spirite.

☞ The priest. Lyfte vp your hertes.

The people. We haue vnto the Lorde.

The priest. Lette vs gyue thankes vnto the Lorde oure God.

☞ The people. It is meete, and right.

☜ The priest.

It is verely a thing worthy, right, meete and holsome, that we gyue thankes vnto the alwayes, and euerie where, that we praise and magnifie the, Lorde holie father, almighty, euerlastyng God, thorowe Jesus Christ our Lorde, by whom thou madest vs of nothinge vnto thy image, and haste appoynted al other creatures to our vses, and where as we thorowe the synne of Adam slidynge frõ

the

the were made thyne enemies, and therefore subiecte to death, and eternall damnation, thou of thy infinite mercie, and vnspeakable loue, dyddest sende the same thy sonne, the eternall worde, into thys worlde, who thorowe the crosse, and death deliuered vs from synnes and the power of the Deuyll, and brought vs agayne into thy fauoure, by his holie spirite, whom he sent to vs from the, and gaue his bodie, and bloude to be the fode of a newe, and eternall lyfe, that being more confirmed thorowe the truste of thy mercie, and loue, we should euer go forward to all that, that is thy pleasure by renuinge, and sanctifyinge of our selues, and that we should glorifie, and exalte the here and euermore in all our wordes, and dedes, and singe vnto the without ende, with al thy holie Angels, and beloued chyldren. After these thinges, Sanctus shall be songe, where clerkes be, in latine, but of the people in douche, one syde answerynge the other, thyse of bothe partes. As for that, that is wont to be added The Lorde God of hostes, and Benedictus it shal be songe cõmunely of the whole congregation, and therefore in douche.

Streyght waye after thys, let the priest synge the wordes of the Lordes supper in douche. Our Lorde the nighte, in whiche he

was

was deliuered. etc. But these wordes muste be songe of the priest wyth great reuerence, and playnely, that they maye be wel vnderstanded of all men. And the people shal saye to these wordes. Amen. Whiche all the olde church obserued, and the Grekes do yet obserue the same. For the whole substance of this Sacrament, is contayned in these wordes. And it consisteth altogether in the true vnderstandyng, and fayth of these wordes, that the Sacrament be holesomely administred and receyued.

☞ Whē the people then haue answered. Amen. The priest shall adde, lette vs praye. Oure father whiche arte in heauen. etc.

To whiche praier of the Lorde, the people shal say agayne. Amen.

℣ The priest. The Lordes peace be euer wyth you.

℟ The people. And with thy spirite.

After thys, they which be admitted to the cōmunion, and do loke for the same in their place, shal come to the Lordes bourde religiously. Firste men, and then women, and the whole Sacrament shal be gyuen to them al that they may be partakers of the body and blood of the Lorde, receiuing not only bread but also the Cuppe, euen as he instituted it.

At

Of the Lordes supper.

¶ At the exhibition of the bodi, let the the pastour saye.

Take, and eate to thy health the body of the Lorde, whiche was delinered for thy synnes.

¶ At the exhibition of the cuppe.

Take, and drinke to thy health the bloud of the Lorde, whiche was shedde for thy synnes.

¶ After the communion, lette Agnus dei be songe both in douche, and in latine, one syde answerynge the other, where clerkes be. And then lette thys douch songe, be songe. Gotte sey gelobette. Item Jelus Christus Vnser Heylant. If the communion shall gyue so muche tyme, and leasure.

¶ When the communion is ended, let the priest synge turnyng to the people.

The Lorde be wyth you.

℟ The people. And with thy spirite.

¶ The priest. Let vs praye.

Almightie, euerlastynge God, we gyue thankes to thy exceadynge godnes, bicause thou haste fedde vs wyth the bodie of thy only begotte sonne, and gyuen vs his bloud to drynke. We humbly beseche the, worke in vs wyth thy spirite, that as we haue receyued thys diuine Sacrament wyth oure mouthes, so we maye also receyue and euer holde

holde fast with true fayth, thy grace, remission of synnes, and communion with Christ thy sonne. All whiche thinges, thou haste exhibited vnto vs in these sacramentes, thorow our Lorde Jesus Christe thy sonne, whiche lyueth, and reygneth wyth the in vnitie of the holie goste, verie God and verie man, for euer. Amen.

☞ An other thankesgyuyng.

We gyue the thankes father, almightie God, whiche haste refreshed vs wyth the singuler gyfte of thy bodie and bloude, we beseche thy goodnesse, that the same maye healpe to confirme our fayth in the, and to kendle mutual loue amonge vs, by the same our Lorde Jesus Christ. etc.

¶ Laste of all lette the pastoure blesse the people wyth these wordes.

The Lorde blesse the, and keepe the, the Lorde lighten his countenaunce vpon the, and haue mercie on the. The Lorde lyfte vp his face vpon the, and settle the in peace.

☞ Or thus.

God haue mercie on vs, and blesse vs, lyghten his countenaunce vpō vs, and gyue vs his peace. Amen.

☞ Or thus.

God the father, the sonne, and the holie goste blesse and keepe vs. Amen.

Or

Of the Lordes supper.

Or thus.

The blessyng of god the father, the sonne and the holie goost be wyth vs, & remaine wyth vs for euer. Amen.

But where clerkes be not, as in villages, there lette all be reade, and songe in douche. But lette the songes be so moderated, as in euerie congregation shall make to the edification of godlines.

But forasmuche as our Lorde instituted thys his sacrament onely for thys purpose that we shoulde eate it, and drynke it for the remēbraunce of him, and not that we should set it forth, or carie it about to be loked vpon forasmuch as sundrie abuses be brought in, the true vse of this sacramēt being ouer passed & so this sacrament hath bene drawen to horrible superstition, and vngodlines, for the takyng awaye both of this superstition and vngodlines, and also sundrie scruples of the worke, and irreligious questions aboute these misteries, the pastours, and they that administre the Sacramente, shall endeuoure them selues, that as often as the supper shalbe ministred, whether it be in the cōgregatiō, or in priuate houses for sicke folke, they compte the numbre of them certeynely whiche shall communicate, that accordynge to the same, thei may receiue pieces of bread

and

and measure of wyne. As for the remnaun-
tes, after that the communion is ended,
lette the pastours them selues receyue them
forthwith, and lette them not keepe the same
nor lap them vp in any place, nor carp them
away, or set them forth to be beholded. For
the worde of God, whiche saueth vs, if we
beleue, and obey it, and damneth perpetual-
ly, if we do not beleue, nor obey it, hath thus
prescribed cõcerning his sacramẽtes. Take,
and eate, this is my bodie. Take, and drinke
this is my bloude. Therfore we muste stand
in thys institution of Christe, and not insti-
tute a newe vsage wythout Goddes worde
about thys moste holy Sacrament. And bi-
cause also that here the Lordes death muste
be preached, and the communion of hym cõ-
firmed in vs, that thorowe hym we maye be
daily more crucified to the world, al world-
ly pompe muste lykewyse be taken frõ thys
ministration, and all tynges muste be so or-
deined and moderated, that thei may healpe
forth, and adurne the preachyng of the crosse
and of the death of Christe.

☞ Of the communion of wayfaring
men and sicke folke.

When it shall chaunce that wayefaryng
men, or such as cõmitte them selues to daun-
gerous iourneis, or be sicke, shal require the

Lordes

Lordes supper vpon worckynge dayes, fea-
rynge that they can not come to the commu-
nion the nexte holy daye, the pastours shall
minister the Lordes supper vnto them vpon
any daye, after that they haue receyued of
them a conuenient confession of theyr sinnes
and fayth in Christ. Howbe it, as much as
maye be, it shalbe done in the mornyng, and
at suche time as some assemble of the people
is wont to be gathered, or at the leste, they
shal call some together to thys ministration
of the supper. When then they haue admo-
nished, and exhorted in the assemble suche as
wyll take iourneis in hande, or be sickely,
of these misteries, and the whole fayth in
Christe: they shall administre the holy sup-
per, and distribute the sacramentes, in that
fourme, and facion, that we described before
saueing that they maye omitte singyng, and
reade all thynges, whiche neuertheles muste
be done playnely, and clearely, and wyth
greate grauitie. But if the sicke folke be in
suche case, that they can not come to the tem-
ple, the pastours muste go to them, and giue
them the holy supper at home, so that they
do all thynges accordyng to the fourme pre-
scribed, or thys that foloweth, whiche is pe-
culiarly appoynted for sicke folke, asmuche
as the state of them, to whom the sacrament

shalbe ministred, wyll suffre, and asmuch as shal make for the edification of faith in them that be present.

The pastours muste also exhort the people, that not onely theyr householde, but also the neighbours and kinsfolke of the sicke, endeuoure to come together to the celebration of that holie supper, and to receyue the sacramentes together.

☞ Howe sicke folke muste be visited and howe the communion muste be celebrated wyth them.

☞ An other exhortation to the sycke person.

My brother in the Lorde, forasmuche as the Lorde visiteth the wyth sicknes of the bodie, that thou mayest reste the better in his wil thou must faythfully cõsidre & recompt first, that diseases are sent to vs frõ the Lord God for none other cause, then for synnes, and that originall synne, whiche was deriued from Adã vnto vs, draweth death wyth it selfe, and what so euer pertayneth to the kingdome of death, that is to saye, al maner of diseases, sicknesses, miseries, and calamities. For if we had continued in originall ryghtuousnes wythout synne, death should not haue had any right vpon vs, muche lesse diseases, and other calamities.

Furthere

Further thou muste remembre that, leste we should despeare by reason of our sinnes, diseases, and other tētations and anguishes of death, the Gospel was giuen vs, that out of the same we shoulde learne, and beleue that Christe the sonne of God deliuereth vs frō synnes and saueth vs, if we beleue in hym, and that two maner wayes. Firste in purifyinge our hertes frō the wyll, and gylt of synnes, here in earth by the Gospell, and sacramentes. Act. xv. purifyinge their hertes wyth fayth. Secondly when that oure consciences be thus cleansed from synnes, and reconciled to God the father by fayth, in takyng away and purgyng synne by litle and litle out of our nature, that at length beinge made pure and perfecte from all vices, and holie in all poyntes, we maye lyue wyth the holie God in heaue, in diuine righteousnes and innocencie. Thyrdly that, for the worke kyng and fulfyllynge hereof, God oure father sendeth vnto vs sūdrie diseases & death it selfe, not bicause he is angrie wyth vs, or wyll destroye vs, but bicause thorowe verie fatherlie beniuolence and care, he wyl steare vs vp vnto true repentaunce of synnes and fayth of his sonne, and so deliuer vs bothe frō synnes, wherin we yet sticke, and moreouer from all euyls both corporall, and spi-

tituall, vnto whiche we be subiect by reason of synnes, whiche thing the holie scriptures testifie abūdātly. For thus saith S. Paule. i. Cor. xi. When we are iudged of the Lorde, we are corrected, that we be not dāned wyth thys worlde. Roma. viii. To them that loue God, all thynges worke health, neither can anie thynge disseuer them from the loue of God, whiche is in Christe Jesu, not affliction, nor angupshe, nor persecution. etc.

Fourthly forasmuch as these thynges be euen so as I haue said, and bicause thou arte taught & certified out of the Gospell, which the sonne of God him selfe preached and cōfirmed with his death and resurrection, that al thy synnes are caste vpon Christe, yea vterly taken awaye and abolished for euer of Christe him selfe, so that God hath now no cause of wrath, and condemnation agaynste the beleuynge in Christ, but the grace of the father, mercie, lyfe and health be certeynely restored to the throwe Christe, considre all these so exceading benifites of god towards the wyth sure and certeyne fayth, and confirme thys truste in thy selfe, that God the father compteth the not nowe for suche one, as thou waste borne of Adā and made thy owe thyne owne synnes, that is to saye, hatefull vnto hym and appoynted vnto de-

strut

struction, but compteth the for Christes sake deare, and destined to eternall lyfe, and be thou persuaded that thou shalt lyue for euer by the ryghtuousnes and lyfe of Christe in perfecte blissfulnes as certeynly, as it is certeyne that he suffered the wrath of God and death not for his owne synnes, but for thine. Seinge then that it is so, see that thou comforte thy selfe wyth so great benifites and knowledge certeynely that synne, death, and hell hath nowe no ryght vpon the, but that Christe the lambe of God hath taken away al those. Johñ. i. For he hath translated those thynges vpon hym selfe, he hath ouercomed them by hym selfe, and blotted them out for euer. Wherefore be of God comforte, thy synnes be forgiuen the, and there is no cause (if from thy herte thou beleue in Christe the Lorde) but thou maist certeynely, and constantly thorowe Christe oure Lorde, loke for al grace, consolation, tymely healpe, and saluation from God. Therefore wyth suche truste cõmitte, and gyue vp thy selfe wholy to his mercifull and fatherly wyll, sayinge wyth Dauid, God is my lyght, of whõ shal I be a fraped? Heauenly father thy wyll be done. Into thy handes I commende my spirite. Amen.

After thys exhortation, if the state of the

ſicke perſon wyll ſuffre, the paſtoure ſhall reade before hym, and the preſent congregatiõ, the Lordes wordes out of the .vi. of John ffrõ thys place verely, verely I ſaye vnto you, except ye eate the fleſhe of the ſonne of man: vnto the wordes of the Euãgeliſte. Theſe wordes he ſpake in the ſynagoge. And he ſhall declare the ſame texte for the cõforte and edification, aſwel of the ſicke, as of the congregation, that is preſent. But the expoſition ſhalbe moderated accordyng to the commoditie of the ſicke perſon. When the expoſition is ended, lette the paſtour rehearſe a commune confeſſion of ſynnes, whereunto he ſhall adde an abſolution. Then he ſhall recite the Crede, & ſhal make ſuche a praier.

℣ The paſtour. The Lorde be with you.

℟ They whiche be preſent. And with thy ſpirite.

Almightie, euerlaſtyng God, whiche of thy exceadyng mercie haſte gyuen vs thy ſonne and all thynges with hym, lighten our hertes and myndes, that we may certeynly beleue and acknowledge thy ſonne to be oure onely ſauiour, and the in hym our God and father, and that we maye ſo receyue and enioye the communion of his bodie and bloud from thys his table ordeined by his cõmaũdement, that his newe and diuine lyfe with

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al truste of his grace, and sure expectation, of blessed resurrection may be cõfirmed and encreased in thys oure sicke brother, or sicke sister and in vs all, that we also may be content to sustepne thy hande in this present visitation and loke wpth affiaunce for thy calpng out of thys wycked worlde, and that as longe as it shall please the, we maye lpue here, and more sanctifie thy name, and sette forth thy kpngdome, thorowe the same thy beloued sonne our Lorde.

Here the pastoure shall saye the Lordes prayer. That done, he shall wishe peace to the sicke person, and all that be present. Thẽ he shall rehearse the wordes of the supper plapnelp and reuerentlp. The Lorde that nyght that he was betrayed. etc.

When he hath rehearsed those wordes, lette hym giue the whole Sacrament to the sicke persones, and to those of the standers by, which shal offre them selues giftes to the Lordes bourde, as it behoueth, wpth those wordes, that we rehearsed before. After the cõmunion, let hym cõclude the Lordes supper with thãkesgiupng & blessyng, as is described before. The sicke folke also muste be euer exhorted to liberalitie towards the pore.

Of cõmunion in priuate houses for men in health.

Bicause some both of the order of knighthode and men of other degrees dwell farther from temples, then that they can euer come together to the commune assemble of their parish in the winter & other incommodious tymes of the yere, the pastours shall not be grieued to celebrate the holie supper in their houses at conuenient tymes, when they shall require it, and when there shall be iust causes so to do by thē selues, or by other meete ministers, after the maner, and facion that is described before. But they whiche dwell so nigh the temples of their parishes that they maye well come together to the cō mune communion of their parish, shal haue no priuate cōmunion in their houses administred, whiche thynge the olde holie fathers forbadde to be done.

☞ Of conuersion from sinnes, or repentaunce and christian excommunication.

IT is greatly to be lamēted that mannes weakenes & the diuels power is so great that so manie of thē which be receiued amonge the childrē of God, fal so sone frō the begonne obedience of God, and caste awaye the grace, whiche they had receiued, and the holie goste, beinge vnthankefull towardes God their father, whom they offend

fende so vngodly, and towardes theyr sauiour Christ, whō they madly put from them and agaynste the holy goste, whom they so traiterously agrieue, and finallie moste noysome agaynste thē selues. For they prouoke the wrath of God agaynst thē selues, which shall punishe thē euē with temporal paynes and not onely them, but also those that be ioyned vnto them by any meanes. Whiche thynge the historie of Saul, Dauid, and other testifieth. Furthermore they take from them selues the mooste excellent consolation in thys lyfe, I meane, the callynge vpon God. For they that cōtinue in synne against theyr conscience, can not call vpon God. Finallie they bynde them selues to eternal dānation, and that, that is moste horrible, they whiche haue fallen, suffre not them selues to be moued for the moste parte, that they may returne vnto God. Wherefore it shall pertepne to a good pastour to be euer more busie aboute hym selfe, and other in godlie exhortatiōs, that they may worke theyr health wyth feare & trēbling, as Paule sayeth, and that they suffre not the gyfte of God to be idle in them, and to banishe awaye, but that they steare vp, and exercise the same, desiring that the same may be confirmed in them, fleinge peruerse entisementes, and resistynge

naughtie

naughtie affections, as we saied before, in the place of good workes.

But if any man hath fallen, and hath sinned euen against his conscience, secretely or openly, let him neuertheles heare the worde of god, so fatherly alluring vs vnto amendment, when he sayeth, in Ezechiell, as truely as I liue, I will not the death of a synner but that he be conuerted, and liue.

Therfore God would also, and so greatly commaunded that in the cõgregation the doctrine of repentaunce should be beaten in, whiche he him selfe beganne in Paradise, when he rebuked Adam, and Eue after the fall, and cõforted them againe with a most ample promise of grace, by the seede that shoulde come. All the sermons of the prophetes teach the same thinge, and therfore Iohn Baptist, and Christ him selfe, and the Apostles grounded the summe of their preaching hereupon. Come againe to your selues, repent. etc.

As for repentaunce, it is a griefe and anguishe of mynde, by reason of synne, out of a faythful consideration of the filthines, and abomination, whiche the lawe sheweth to be in synne, and out of the feare of Gods iudgement against sinne, which the law threateneth, driuynge vs to seeke forgiuenes of

sinnes

synnes, and the grace of God wyth all diligence. And therfore Joell.ij. Cutte, sayeth he your hertes, and not your garmentes, and turne to the Lorde your God, for he is gentle and mercifull, patient, and of great compassiō, reconcileable touchyng wickednes. etc.

Itē in Esai. Where shal the Lorde dwel? in a broken, and humbled spirite. etc.

Psalme. xxxviij. My bones haue no peace frō the sight of my synnes. Esaie. i. Cease to do frowardly, learne to do well,

The preachers must be diligent to steare vp thys repentaunce wyth preachynge of Goddes worde, whiche is taughte vs in the lawe, and Gospell. For therby synne is vttered and reproued, as Paule sayth, thorowe the lawe is the knowledge of synne. It admonisheth also that these miserable calamities of mankynd, so manie warres, so dangerous commotions, and all destruction of peace, and politie wyth other euyls, whiche daily springe vp newe, by the punishmētes of Goddes angre kendled agaynste vs for synnes. Finally it rehearseth vnto vs terrible exemples of gods chastisinge, the floude, the dronynge of Pharao, the destruction of the kyngdome of Israel, and Hierusalē. etc

And where as the Lordes word testifieth that what so euer aduersitie chaunceth vnto

hs, it is sent from God for oure synnes, the same worde of the Lorde by these dayly miseries and incommodities, admonesheth vs of our sinnes, and calleth vs vnto repẽtance. Finally the Gospel most vehemently rebuketh the contempte of Christ, that men wyll not acknowledge hym, and his exceadynge benifites, that they refuse his grace offered to them, that they neglecte to cal vpon God wyth true fayth thorowe hym. For whiche contempte, it threateneth present pepnes and euerlastyng to come.

All these thynges muste be often beaten in, that men maye be steared vp to true contrition, whereunto they healpe verie muche, if they be set forth grauely, and religiously.

But the Gospell doeth also by the truste of Goddes graces rayse vp, and comforte mynides being discouraged thorowe repentaunce. For it biddeth an hert bruised and sorowinge for synnes, to acknowledge, and embrace mercie promised in Christe, and to determine, that it shall certeynely obteyne remission of synnes, if it beleue that synnes be forgyuen vs freely, not for oure merites, but for Christes sake, whiche offered hym selfe a sacrifice for vs vnto the father, as we haue declared before, and as it is clearly set forth, Ro. iij. Epheſi. ij. and in other places.

But

But to obteyne thys consolation, we muste holde faste the worde of the Gospel. Wherfore priuate absolution muste be retayned, and vsed in congregations, that thorowe it the voice of the Gospell maye be preached to euerie man by hym selfe, and that the benifites of Christe maye be so exhibited, as Christ sayth. Johñ. xx. Whose sinnes ye shal remitte, they be remitted. etc. Item mat. xviij. Thou shalte not onely forgyue seuẽ tymes, but seuentie tymes seuen tymes. So Luke xvij. If he shall synne seuen tymes in a daye agaynst the, and beinge seuen times conuerted, shall saye, it repenteth me, forgyue hym.

These sentences teache cleare ly, and prescribe that they whiche acknowledge theyr synnes, and be striken wyth repentaunce of the same, muste not be lefte in doubte of forgyuenes, but that remission of synnes muste be preached vnto them in the name, and by the commaundement of Christ, and that they must be absolued from synnes. Which absolution they muste receyue, and embrace as a sure voice of the Gospell, and beleue that they obteine remission of sinnes not for the worthines of thys worke, of whiche sort the heathen had an absolution, but for Christes sake. Therfore that thys godly benifite of absolution maye be more commodiously

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reteined in cõgregations, we haue enioyned to all curates, and other ministers of cõgregations, which administre the sacramentes, that they admitte no bodie to the communion of the Lordes supper, whiche hath not receyued before priuate absolution of the pastour, and other ministers of sacramentes. And for the retaynyng of this absolution in congregations, priuate cõfession muste also be kepte, not that numbring of synnes is necessarie, but bicause that priuate teachinge, and the consolation of priuate absolution, whiche is wonte to be vsed in confession, is verie profitable, and necessarie for manie. Howbeit euerie man muste humbly confesse, that he hath synned, and muste be sorie from the herte, that he hath offended God, and muste haue a certeyne, and sure purpose to amende his lyfe, and to gouerne the same from thence forth accordynge to the worde of God, in the feare of God, obedience, inuocation of Goddes name, and thankesgyuyng, so that he be offensiue to no bodie, but edifie manye in godlines, and further them to al good thynges. Further euerie mã must open to the ministre of Christe, to whom he confesseth his synnes, those fautes, and misdeedes chiefely, whiche moste trouble, and vexe his conscience, and for whiche he hath

neede of counsell, instruction, and consolation out of the worde of God, that he may afterwarde lyue wyth more warines of synnynge, and certeyner truste of the mercie of God, and so serue God the better. After these thynges, it is conuenient to require absolution.

Suche cõfession asspieth much to warne and enstructe the repentant, and that the pastour maye knowe them before absolution, that they may the better be enstructed to the amendement of life, and that the pastour also maye knowe whether he, whiche confesseth requireth absolution vnfeynedly. For pearles muste not be cast before swyne. And he that promiseth not amendmente of lyfe, muste not be absolued. For the repentaunce of suche a man muste needes be fayned.

In this confession the pastour must heare and examen euerie man of his fayth, and require of hym the ten commaundementes in order, and warne that men learne to knowe, that it is synne agaynste God, when they transgresse the said commaundementes, that so they maye perceyue, what synne is, and thys examination, and enstruction muste be vsed wyth singuler diligence in ponge and rude personnes. After this, he that requireth absolution must be demaunded, whether he

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wil earnestly amẽde his life, & liue frõ thẽce forth in the feare of God, and obey God vn fayndly. If he promise that he wyl so do, he must be demaunded, whether he hath borne an offence to anie bodie, or hath vniustly hurted anie bodie, that asmuche as may be, such sclaunderous offence be taken away againe and that he labour to be reconciled to hym, whom he hath offẽded. If the crime, and offence be opẽ, as if a mã keepe an other mans wyfe, or vse vnlawful companie wyth some other woman openly, or beare manifest hatred agaynste some bodie, or wythholdeth some mannes goodes, if there be anie suche manifest sclaunder, the absolution muste be deferred, tyl the offence be openly removed. He that asketh absolution must also be warned, that true repentaunce is required, and that, that is no small mattter, but an earnest, and vehement griefe for sinne, with a faythfull desire of forgyuenes, and sure purpose of amendemẽt of life, and that God is most greuously offended, if anie man require absolution not of true repentaunce, but rather for mennes pleasure, or for custome.

Finally, they which cõfesse must be warned, that it perteineth to true repentaunce, to auoyded diligently all occasions of synnes, al places, tymes, cõpanies of men, whiche may

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offre any occasion of synne, and to fyghte strongly agaynst euyll lustes, and entysementes of synnes, and euer to call vpon the healpe of God. For this fayth, and inuocation muste be exercised in true repentaunce.

When he then whiche desireth to be absolued, hath promised that he wyll do al the thynges, that I haue rehearsed, lette hym be absolued frō synnes in the name of Christe, and after absolution, lette hym be admitted to the communion of the Lordes supper.

Of excommunication.

If any man continue in manifeste abominable crimes, or if he may by conuenient witnesses, be cōuinced of suche a crime, as ought to be punished, and for which according to Goddes worde he can haue no part in the kyngdome of God, and neuertheles the mā is not moued wyth the remēbraunce of the wrath of God, in the daunger whereof he lyueth, nor of the greuous punishment that he deserueth, nor of the cōmune sclaunder, and stomblyng blocke, whiche he layeth before other, and wyll not conuerte vnto the Lorde, the pastoure wyth other godly men, whiche shall be chosen and appoynted out of townes, and villages for this purpose muste warne suche a person wyth grauitie, that he come to hym selfe, repent his synnes

and turne to God his father and sauiour, that he remoue the stombling bloche, which he hath laied before the congregation, and finally that he seeke recõciliation with God and the cõgregation by worthy repẽtaunce. And the verie obedience due vnto Christ requireth, that euerie man in his parishe obeye suche exhortation with al subiection, and humilitie. For it is a parte of the ministerie, whereof Christe speaketh, Luke. x. He that heareth you, heareth me, he that despiseth you, despiseth me. etc. If he then whiche hath liued with an open scaunder, admitteth such an exhortation, and promiseth amendment, first he muste take away the offence, that he had caused, as if he keepe vnlawfull companye wyth some woman, he muste put hyr awaye from hym, if he hath borne open hatred agaynst any man, he muste be reconciled vnto hym, asmuche as pertayneth to hym selfe. etc. This done, he must come to his pastour, confesse his sinnes, and promise a better lyfe, and so require, and receyue absolution, and then be admitted to the Lordes supper.

But if suche a man, whiche continueth in open synnes, wyl not come to the pastours, and other ministers of repentaunce beinge called, lette him be called thrise, or if he come

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and yet abyde obstinately in his wycked actes after the thirde admonition, let the whole matter be brought before the superintendant, by the pastoure and one of them, which shal be ioyned with the pastour by the appoyntment of the cõgregation to execute thys busines. The superintendãt must come to that congregation, where suche an obstinate wicked person shal be, and shal call hym againe before hym selfe, with the pastour and other appoynted to that office. And if he haue not yet lefte his naughtie actes, nor amẽded his lyfe, neither yet earnestly promiseth amendment, all these personnes muste pronounce a sẽtence together agaynst such one, and iudge hym worthy to be cast out of the congregation, and to be excommunicated, and wyth that theyr commune sentence they shall exclude hym from all communion of the congregation. And he, whom they shall so excõmunicate, muste bee compted of all the congregation as one not pertaynyng to the bodie of Christe, and he muste not be admitted to the holie supper, or to Baptisme, or to the institutynge of the ministers of the churche, or to the blessynge of mariage, whiche is wont to be done in the congregation. Howbeit it he shall not be forbidden to come to sermons, yea he shall be exhorted the more to

heare sermons, that by the worde of God he maye be admonished of the wrath of God, of euerlasting, and present punishmentes, of his vnthankefulnes agaynste the mercie of God, and the bitter death of Christ. For the ministerie of the Gospell muste euer iudge of al mē in the world good, and badde, must rebuke the synne of all men, accordynge to thys saying of Christe. The spirite shal rebuke the worlde of synne. etc.

And that men maye rightly vnderstande the ministerie, and strength of excōmunication, and that a true doctrine of thys matter may be retayned in cōgregations, this thing is diligently to be marked, and taughte. I meane, what difference there is betwene ecclesiastical, and ciuile punishmentes. The ciuile officer restrayneth, and punisheth mē by the cōmaundement of God with bodily punishmētes, emprisonment, exile, losse of goodes and death. And he must execute this his office, not only for cōmune peace, but also for the glorie of God, and to retayne discipline amonge men. Ro. xiij. Of whiche thinge the ministers must often admonishe the people. And if the ciuile officer graunt to a man being excōmunicate the vse of the politike state and cōpanie with citizins, the excōmunication of the cōgregation, must not hinder ciuile com-

cõmunion, and the true, and obedient membres of the cõgregation may vse the cõpany of such a person in ciuile matters, and in the administration of the cõmune weale, in commune iudgementes, in bryinge, and sellinge, and suche other busines of ciuile felowshyp and of the necessitie of this life. But in other matters not necessarie, the mẽbres of Christ must avoied the cõpany of such, lest they defile thẽ selues with other mẽnes sinnes. Yea they muste so behaue them selues towardes such men, that both the personnes thẽ selues and also other maye vnderstande that they be sore agrieued wyth theyr wicked actes, and sclaunders, wherewith they trouble the congregation of God.

If any die in excõmunication, let not the other mẽbres of the congregation be present at his buriall, but let them compte hym as a cast awaye, seinge that he died wythout the inuocation of the name of Christe, and acknowledgyng of his synnes.

Therfore the superentendant, the pastour and other deputed to this ministerie, muste vse excõmunication onely agaynst open il liuers, whiche wyl not amende, and not in ciuile matters, as to require dettes, for of these thinges the politike iudgemẽtes of the officers muste gyue sentence, and obserue that

waye, whiche is described in our reformation set forth heretofore, cõcerning this matter and if neede shal require, it shall be yet more largely described by the aduise of our counsell. The pastours then, and teachers of congregations must diligẽtly teach, and warne men, that they despice not excõmunication, nor doubte, but that he whiche is lawfully excommunicated, is verely reiected of God, and that God to cõfirme the feare of excommunication, punisheth them often wyth bodilie paynes, whiche despice the excõmunication of the cõgregation. For neither the blessing nor curling of the congregation, and of godly men can be in vayne, as it is wrytten Gene. xii. I wyl blesse them, that blesse the, and curse them that curse the. And psal. Lx. Let his dayes be fewe, and let an other take his bishopriche. Item, let him put on a curse, as a garmẽt. The exẽple also of the Lord. testifieth the same. So when S. Ambrose had excõmunicated Stilico the scribe, the diuell inuaded him forthwyth. Wherefore there is no doubte, but that he shall surely be punished of God, whiche despiseth lawfull excommunication.

But if the Lorde wyll gyue grace, that he whiche is excõmunicated, wyll come to hym selfe againe and leaue his wicked deedes, for

which

whiche he was excōmunicated and wyll acknowledge, and confesse his synnes, and be reconciled to hym, whom he hath offended, and asketh humbly remission of his synnes, and disobedience agaynst God, and the cōgregation, let the pastour absolue thys man before the altare and restore him to Christe, and to the congregation, if he hertely cōfesse that he wyl obeye Christ, and the congregation in all these poyntes, as a true penitent. Howe be it the other also which be appoynted to this ministerie must stande by the pastour, as witnesses of those thinges, that the man, whiche shalbe absolued, promiseth, and as witnesses of the right handling of the absolution.

And that no mā may haue occasion to require iudgementes, by whiche he maye obteyne his ryght in dettes without vnlawful delaies, and great charges, we by the aduise of our counsell wil take such a way in iudgementes, which are executed in our name, and in the names of archdeacons, that they shall be driuen to do that, that is ryghte, and the same wythout abuse of excommunication, and wronge of the kayes of Christe.

Of the appoyntyng, and institution of pastours.

All men endued wpth the true feare of God and religion, vnderstande that thoffice of priesthod, that is to say, the ministerie of preaching the Gospel, and dispospng the sacramentes, and discipline of Christe, is, and was frō the beginning of the worlde, and shal be to thende of the same right necessarie, and holesome amonge al other offices & ministeries, wherbp the cōmodities of mannes life are procured. ffor God sent his sonne into this worlde whiche was promised from the begpnpnge to mankpnde, to execute thps office, he sent also to men his moste excellente prophetes, and patriarkes, and he mainteineth the same ministerie thorowe all ages bp wonderfull meanes, & restoreth it oftē times gloriously.

Wherfore he hath enioyned to al curates of congregations, that they labour wpth all religion that thps treasure of euerlastpnge life, thps ministerie of saluation and blessed cōmunion with him and his Christe, be not cōmitted but to faythful, and meete mē, that it map be euer kept sincere, nor be quēched at anp tpme, as it hath chaunced amonge the heathen. Wherfore we ought most diligentlp to cōsidre, and to renue in the cōgregatiōs as muche as is possible, the thinges that the holp goste hath prescribed, cōcernpng the religion of this ministerie both in other places

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& also to Timothe. Neither is it to be doubted, but that bishops were made presidentes ouer all priestes chiefely for thys cause, that they shoulde take singuler care and studie, that the puritie of christian doctrine, and discipline might be mainteined in cõgregatiõs, and that meete mẽ might be admitted to the administration thereof. And it is manifeste that the cõgregations frõ the beginninge of the worlde haue ben moste greuously endãmaged thorowe the negligence, sluggishnes rashnes and boldnes of them whiche were made ouerseers of the doctrine & discipline of Christe. As other commune weales also were then moste afflicted, and came to ruine whẽ thei began to be administred by naughtie officers. For euer there wãt rather meete gouernours in commune weales to keepe, mainteine and execute good lawes, thẽ there want good and cõmodious lawes. Wherefore we hertely wishe that principal diligẽce be vsed hereof, that faythfull and meete curates be appointed to euerie cõgregation, as it is moste necessarie, and as it toucheth oure office chiefely. Let no man then take it in ill parte, that we deuise a waye and meane wherby they that shalbe admitted to the procuration of cõgregations may be examined and tried with more religion, thẽ heretofore.

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As for vs, we wyl not take from any mā his right of appoyntyng curates to congregations. But we exhort al men, whiche take this authoritie vpon them, that thorowe fauour & carnall loue, or for ſome other cauſe they thruſt not ſuch into the congregations, which be ſclēderly furniſhed, or litle willing to execute thys moſte holie miniſterie, but that they ſeeke out wyth all diligence ſuche as wyll and be able to execute thys office, which thing the verie fayth of Chriſt greatly requireth of al chriſtian men, but chiefely of them, to whom congregations be ſingularly committed for the ſame purpoſe.

And that we alſo may execute oure office in this behalfe, we cōmaund that no man be admitted to the cure of any congregation, whiche is not diligently tried and allowed by thoſe examiners, whō we ſhall appoynte to this office, and bryngeth frō the examiners a teſtimony of his probatiō, to thoſe to whō it ſhal perteine to inueſt, & to our ſuffragane.

In the examination of theſe mē, thre thinges muſt chiefely be required. Firſt that he, that ſhall be admitted to the holy miniſterie of the congregation, bringe to the examiners a cōuenient teſtimonie ſealed in letters worthy of credite, concerninge his vocation, and former life. For God forbiddeth ſuche to be

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admitted to this right excellent office, which openly despice his lawes, and be subiecte to manifeste wycked actes.

Secondly the persone must be examined whether he sufficiently vnderstande the doctrine of Christ, a somme wherof we haue cõprehended in this boke. And whether he acknowledge that the same doctrine in a sũme is truly described in this boke, as surely it is the onely, and vndoubted doctrine of Christe, whiche the true catholike churche of Christe euer holdeth, and foloweth.

Thyrdly it must be required of him that shall be admitted to the gouernaunce of the cõgregation of Christ, whẽ it shalbe perceiued that he vnderstãdeth sufficiently this doctrine and cõfesseth it to be true, that he promise to continue in the same doctrine, and to deliuer the same faythfully to thẽ, of whom he shalbe made curate for that purpose, and to folowe the prescripte of thys boke in all thinges diligẽtly, and to execute his office in al pointes with al faythfulnes and diligẽce.

When he is thus examined and proued, the examiners must giue him a testimony of theyr cõprobation vnto thẽ, whose office is to inuest him, and to the suffragane. Which suffragane shall vse nothinge in the ceremonies of ordination, nor enioyne anie thynge

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in ordeynynge, that agreeth not wyth thys same doctrine of Christe sette forth in thys boke. For it is euidente that thys doctrine, whiche is comprehended in thys boke, is the verie christian doctrine, and the certeyne sentence, and fayth of the catholike churche.

Now it perteineth to vs by reason of our byshoplye office, that we mayntayne not those obseruaunces, whiche haue crepte in beside the cõmaundement of God, and vnto the destruction of many priestes, but rather that we seeke out, and deuise that waye and meane, whereby we maye fynde meete ministers vnto our congregations, and that they may execute their ministerie with good conscience not encombred with vniust traditions of men or vowes, and call vpon God wyth sure trust, and be occupied in their ministerie godly and luckely.

We trust also that they which nowe administre oure cõgregations, wyl gladly applie them selues to this maner of teachynge and vsynge of holy ceremonies, when they shall haue thoroughly perceyued it, and not leade a lyfe disagreinge to the same. If it chaunce otherwyse in anie place, the visiters shall haue commaundementes so to prouide the congregations of necessary and meete ministers, that no man shall haue cause to com-

Of blessing of mariages.

complayne of anie vniuste burthen.

Of blessynge of mariages.

The whiche haue mutuallye promised matrimonie betwene themselues, shal go both the spouse and the spousesse, wyth their parentes of both sydes, or other kynsfolke, or two, or three friendes, to the Pastoure, or to some other ministre appointed thereunto, and shall signifie vnto them their handfastynge, and require the blessynge of the congregation whiche shal diligently demaunde of them whether their handfastynge were made after the wyll of the parentes of both parties, or of thē vnder whose gouernaunce and power they be, whether they haue done all other thynges lawfully, and after a christian facion, whether there be anye lawefull impediment of their copulation. For if there be any impediment that they can not lawefully and wythout sclaunder be ioyned together in matrimonie, let not the pastoure alowe their mariage in any wyse, or blesse it in the cōgregation, tyll that lette be remoued, and their copulation be alowed by thē, whiche shall be appointed to suche matters and causes by our cōmaundement. Further the ministre shall exhorte them that they solemnise suche a mariage as becommeth christians

stians, and that they folowe not the pompe, and excesse of the heathen. Then lette hym wrote both theyr names, and aske the banes vpon three holie dayes, or sundayes after thys sorte.

John N. and Anne N. haue made promise eche to other of holie matrimonie, and thei desire that the same be alowed and blessed of the congregation. Therefore they require that the congregation wyll praye for them, that they maye beginne thys kynde of lyfe in the Lordes name, and that they maye lyue in the same vnto the praysle and glorie of God. If anie man know anie lawful impediment of theyr copulation, let him shewe the same in tyme to the glorie of Christ, and for the remouinge of an offence to the cõgregation.

Such a publication, as I saied, muste be made vpon three holy dayes nexte ensuinge one an other, except some special, and weighty cause require an other thynge, and suffre not so longe delayinge. But no man muste haue anie thinge dispensed of thys thyrde askynge, excepte they permitte it, to whom we shal cõmitte the office of causes of matrimony, and when it is manifeste, that there is no lawfull lette of theyr matrimonie. Howbeit the banes of suche personnes also muste be

asked

asked in the cõgregation at the lest vpon one holy daye.

Furthermore we wyll haue thys thynge obserued, that the weddyng of al personnes whether the brides be virgines or widowes be confirmed and sanctified in the cõgregation by the worde of God, and prayer, and that they come to the congregation wyth al sobrietie, and honestie, as it becommeth thẽ whiche come together in the Lorde, and truly desire the blessyng of the Lorde vnto their mariage. Wherefore they shall endeuoure them selues to bryng herie many wyth thẽ vnto the holie assemble, thoughe christian moderatiõ requireth not so many to be bidden to the mariage feast. For the prayers of many are godly desired. But bicause they come together to praye for the grace, and good spirite of God to be gyuen to the despoused personnes thorowe our Lorde Jesus Christe, and hym crucified: they muste so appeare in his syghte, that the glorie of the crosse of Christ be not blemished by worldly pompe and excesse.

Finally they must come into the tẽple at that houre, when Christes congregation cometh together at other times, and they must be at the begynnynge of the holie assemble that wyth the reste of the people of Christe they

they may heare the lordes worde, and make theyr prayers to God.

When they then be present in the temple wyth the congregation, in a place appoynted thereunto, whiche shalbe open to al men the pastour shall saye to the bridgrome and the bryde.

Be ye then presente here in the syghte of God oure father, and of oure Lorde Jesus Christe, before his congregation, to professe your mariage, which ye haue promised eche to other in the Lorde, and that ye maye receyue blessing and sanctification of the same from the Lorde, by the ministre of the cõgregation.

☞ The answer of the bridgrome and the bryde.

We are present for that purpose.

℄ Then the pastoure shal saye further.

Seinge then that after the open askynge of banes, no bodie hath come forth, whiche woulde gaynesaye the coniunction of these personnes, or coulde declare anie lawful impedement by reason of kinred, or of affinitie or for some other cause, the heauenly father vouchsafe to confirme that, that he hath wrought in you.

And that ye maie the better vnderstande,

and

and acknowlege how great a grace, and benifite the heauenlie father hath gpuen poue herin, which hath iopned pou together with holie matrimonie, and that pe mape lerne tu giue him condigne thanckes for this his beniuolence, and bountiousnes towardes pou and embrace one a nother wpth more firme fapth, as iopned to gether bp the hande of God, & cal for his helpe with more cõfidẽce, and euer serue him in this state finally that pe mape more fullp knowe the promisse and office of matrimonie, and perfurme the same more promptlp, pe shal heare with reuerente mindes some testimonies, of the scripture, and a religious exhortacion out of the same. And firlt pe shal here out of the secõde. Cha of Genes. the firste institution of holpe matrimoaie. God saide, it is not good that mã be a lone, lette vs make hym an helpe, to be with him, & God sent a sleepe vpon Adã &c.

Nowe heare pe the voice of Christ, out of the golpel Math. xix.

The phariseis came vnto Jesus tẽpting hym, and sapinge to hym, mape a man make a diuorce with his wife for euerie cause? etc.

Thirdlp heare pe also the cõmaundement of the holie Gost concerning the office of mariage. For thus he prescribed to maried folke Ephe. v.

Men loue your wiues, as Christ loued the congregation &c. reade furth to the ende of the Chapter.

Out of these places the despouled persones, and rest of the congregacion must be warned, that they lerne, and considre firste, howe holie a kinde of lyfe, and howe acceptable to God matrimonie is. For by these places we knowe, that God him selfe instituted holye wedlocke, and that in paradise man beinge yet perfecte, and holye, and that he hath greatly blessed thys copulasion, and ioyneth hymselfe all those together, whyche contracte matrimonie in hys name, and gyueth the husband to be an heade, and sauiour to the wyfe, as Christe is the heade, and the sauioure of the congregacion and further more giueth the wife a bodie, and a helpe to the husbande, that here in thys worlde they maye leade a godlye, honest, and iopous lyfe together.

Wherof a godlie minde shal certainly conclude, that this copulacion of man, and woman is without doubte acceptable to God, and therefore holye, and luckie which thinge appeareth by this, that God planteth in thē, whyche be ioyned in matrimonye, so greate and so meruailous faythfulnes, loue, and most serviceable mindes, both towardes thē

selues

selues mutually, & also towardes their chil-
dren, kinsfolke, and allied by any meane to e-
ther parte. For God is loue, and he that a-
bydeth in loue, abideth in god, and the whole
lawe is fulfiled with the loue of oure neigh-
boure. Where fore in what soeuer state of
life more faithfulnes, and loue, and a redier
mynde to procure the commodites of oure
neighboures accordinge to the Lordes word
is wounte to spring furth, the same vndoub
tedli is more acceptable to God, more holie,
and blessed. But there is no surer faythful-
nes, no feruenter loue, no nerer frendshippe
no prompter will to warne on another than
that is, which is among suche maryed folke,
as be ioined together in the lord, and soforth
amonge their children, and all those, whome
mariage hath allied together on both partes.
Wherfor al they, whō god hath brought
to thys kynde of lyfe, ought to geue greate
thankes vnto God for this so greate a beni-
fite, that he hath called thē, to so holie a kind
of life, and so acceptable to him selfe. Nether
must the husbaunde other wyle receiue hys
spouse, nor the spouse hir husbande, than de-
liuered and ioined together with the Lordes
hāde, and whatsoeuer aduersite shal chaunce
in matrimonie (as this copulacion is as you
woulde saye a singler shoppe of godlie, and

faythfull inuocation) they must flie to God with sure confidence, and require helpe, and consolation of him. For the most beninge father canne not forsake hys chyldren in that kinde of life, to whiche he himselfe appoynted them, he cannot but aswage the difficulties, and exercises of obediēce, which he hym selfe will haue to be in this state, to trie, and to stirreup the fayth of hys, and not to afflycte them.

The pastoures thā shal diligently warne and exhorte that men conclude these thinges out of the forsayde places of the scripture concerninge the hollines of matrimonie and the helpe of God prepared for thys state, and that they learne thereby to gyue God thanked for this so great a benifite, and call for his helpe with confidence in all distresses that shal happen in thys state.

Further more they shal teach and warne this also out of the same places with al possible diligence, with how greate beniuolence and loue they that be coupled in matrimonie ought to embrace one another, by what meanes, and with what redines of mynde the one oughte to do the other good, wyth what diligence the man must shew himselfe an heade, and sauioure to his wife, and the womā a bodie, and faythful helpe in al thinges

ges to hir husband, breifely with what care they must mainteine betwene themselues agrement of mindes, and auoyde all disseuering of the same, seinge that they must nedes be one flesshe, one mā, and liue together with one minde and one herte, and haue al thiges commune both those that pertayne to God and those that partaine to menne. Greate is the coniunction and nere is the frendshyppe of allies, and kinsfolke, and other frendes amonge them selues, and the same be greater betwene parentes, and children, but the greatest of al must be betwene maried persons. For they must be so glued one to another with the affectiō of loue, that they make one mā, al other being left, and set apart, I mean notas touchig charite, & other duties, but as touchinge the vse, & companie of the hole life

Such an exhortation must be made wyth more, or fewer wordes, as it shal appere conuenient, or necessarie for the present congregacion, and the despoused persones whiche done, the pastour shal exhorte the newly maried folke, and the whole congregation that they make their praiers religiosly to God ꝑ wyll graunte to the persones entryng in to holye wedlocke, so to beginne it, and kepe it thorough all their lyfe, as they be taught out of the worde of God. When the congre-

gacion hath ended hir praiers in silence, lette the minister bidde the bridegrome, and the bride to come nere, and first lette hym demaunde the bridegrome after thys sorte.

Johan N. haste thou than determined before the Lorde to take Anne N. to thy wyfe in the Lorde, and so to lyue wyth hir all thy life, as thou heardest euen now, that it is required of a Christiane husbande.

Answere. I haue so determined by the Lordes helpe. Hast thou also determyned Anne N. before the Lorde to take Johan N. to thy husband in the Lord and so to liue wyth him thorough out al thi life, as thou wast taught euen nowe, that it is required of a Christian wyfe.

Answere. I haue determined by the Lordes helpe. Than if perchaunce they haue ringes lette them put them one vpon anothers finger, and so lette the minister ioine their right handes together, and saye, that, that God hath iopned, lette no man disseuer. And lette the pastoure saye more ouer wyth a lowde voyce, that maye be heard of all men.

Forasmuche as than this Johan N. desireth thys Anne to be hys wife in the Lorde, and this Anne desireth thys Johan to be hir husbande in the Lorde, and one hath made the other a promisse of holie, and Christian ma-

trimo-

trimonie, and haue now both professed the same openly, and haue confirmed it with giuinge of ringes ech to other, and ioininge of handes, I the minister of Christ, and the congregacion, pronounce that they be ioyned together with lawfull, & christian matrimony, & I confirme this their mariage in the name of the father, the sonne, and the holie Goost. Amen. After this sette the psal. Cxxvij. be redde, or sounge, excepte the Lorde builde the house &c. And the Psalme. Cxxviij. Blessed are all they, whiche feare the Lorde &c.

¶ Than sette the minister conclude the whole matter with this prayer.

Almyghtie God, and heauenly father, whiche with thyn owne worde hast witnessed, that it is not good for man to be alone, and therefore at the begynninge madest a wife to man of himselfe, and diddest ioyne hir to him for an helpe, that thei might passe theyr whole lyfe luckely in all holynes, and rightuousnes, and diddest ordaine the man to be the heade, & the sauiour of the woman, which also shoulde gouerne, and ayde the wyfe his bodye to al godlines, and honestie, and hast adourned, and blessed this copulation, as holie, and acceptable to the, in it selfe a syngular exercise, and aide of fayth throughout thy goodnes, we be seche the for thy

sonnes sake our Lorde, whō thou wouldest haue to be borne of a virgine despoused, and ioined to Joseph in holie matrimonie, which also honoured matrimonie wpth hys presence, and wpth the begininge of his miracles, and woulde haue it to be a token and misterie of his exceadinge loue to wardes the congregacion, we beseche the Jsaye, that thou wilt mercifullp perdonne these thp children, if anie thinge hath crepte in, and mingled it selfe in their copulation at the beginning, or at this present, beside thi constitutiō thorough mannes weaknes, and the craftpe snares of Satan, and that thou wilte keepe them in the feare, and obedience of the, and encrease these thi giftes in the dailp. Strenthen thou, and encrease their faipth, that thep doubte not, but that thep are ioyned together with thp hande, though he it bee bp pure ministerie, that thep maye be one man in thi sonne our Lorde Jesus Christe, and so lyue, and serue the with one herte, and one minde, that no creature may euer disseuer them, or anye thinge diminyshe this greate loue and consent betwene them, but that the husbāde maye be an heade to the wyfe and the wife an helpe to the husbāde in al thinges, which thou alowest in them. Giue them also plentiful fruite of their bodies, holye seede, and

chil-

children of thy kyngdome, graunte that thei maye bringe them vp to thy glorye, that thy holye name maye be euer more sanctified, and glorified by them, and by their children, and by vs with them, in al our wordes and dedes, and that so thy kingdome maye be euer prõmoted, and amplified, and that al oure conuersation vpon erth, maye be so framed to thy pleasure, with lyke readynes of mynde and zeale, as they which be in heauẽ obeie they wil. And that these thinges maie preuaile in vs, and be dayly encreased, gyue vs also our dayly breade, necessarie thinges for the bodye, prosperous health, peace, and tranquillite, that we maye gette, and enioye those thinges, that be nedeful for oure life, to thi glorie. Forgiue vs also our dettes, which we dayly renne in to, throughe neglectinge oure duties, forgeue vs oure synnes, wherewith we offẽde the perpetually, and remoue mercyfully thei scourges, which we wel deserue through our mysdedes, and synnes, as we also before thine eyes doe gladly forgiue al them, whiche maye seme to owe vs anye thynge, either in omittinge their dutie, or in dowinge wronge, nether leade vs in to anye tentation, whom thou inwardly examinest, and tryest with sonder tentations, on the ryght hande, and the lyfte, with prosperite, and ad-

uersite. But deliuer vs frõthe deuil the olde craftie enemie Satan, and from al hys subtillities, and violente inuasions, wherewith he tempteth vs sondrie waies, and euer laboreth to pulle vs from the, and thi cõmaundementes, deliuer vs. I saye that we maye neuer decline from the, and thy worde, nor suffer oure selues at anye tyme to bee drawen awaye, therwyth entisementes, or terrible threates, but that we maye continue to the ende in the fayth of thy worde, and in the obedience of thy commaundementes, as they true, and germain children, for thou arte our onely God, and father, thine is the kingdome and the power, and the glorie with our lord Jesu Christe, thy sonne, and the holye goste, now, and euerlastingly.

¶ Or more breifely.

Lorde God, whyche wouldest ioyn man, and woman in matrimonie, and hast blessed them with the fruite of the wõbe, and wouldest that in theyr copulacion, a sacrament of thy loue towardes the congregacion should be sette furth, we beseche thy mercifulnes, that thou wilte not suffer this thy institucion, and holie worcke to be in anye wise violated in thy seruauntes, or thy blessinge to be turned from thẽ, but preserue thẽ thorough thy bountuousnes, and encrease in them the

thinge,

thinge, that thou hast begonne to the welth of them, and of thy congregacion, and giue them the ample blessinge of thy mercye, thorough our Lorde Jesus Christ.

The pastoures shal cause also, the names of them, whome he hath maried, or baptised to be writtē in a boke with a note of the date and the yere.

And forasmuche as the ignorauncie of degres, of consanguinite, and affinite, causeth often tymes muche busines, and manye errours, we wil procure that they shalbe clearely, and distinctly sette furth, whiche the pastoures shal often declare to the people. Furthermore greuous offences, and many periuries growe of this, that yonge persones promise matrimonie one to a nother rashly, and priuily, with out witnesses. For it sone chaūceth that they forsweare theyr promisses we wil therefore that no promisse of matrimoni bee ratified, that is made the parentes not knowinge of it, or not consentynge ther vnto or agaynst the mynides of their kynsfolke, or tutors, if theyr parentes be absēt or not able to rule themselues. But if the parentes kynsfolke, or tutors, wil haue yonge men, or maidens beinge of ripe age, to differre mariage, or dryue theym to vnpleasaunte mariages (which thing as it fighteth with humanite,

and

and with the worde of God, so it is also forbiden by the lawes) than they that be so burthened, shal bringe the matter before the pastours, and officers, whiche shal labour to aswage the rigorousnes of the parentes, kinsfolke, or tutors wyth a frendlie exhortacion and if they can preuaile nothinge with that exhortacion, they shall referre the mater to an ordinarie officer, which by iudicial authoritie shall resiste the vniust rigorousnes of the parentes, kinsfolke, or tutors, and he shal chose, and appointe some honest and wyse men, by whose aduise, some thinge shalbe determined to the glori of God, welth of the yong persons and edificacion of the churche concerninge the mariage of theym, to whō their parentes, kynsfolke, or tutors be somewhat vngentle in thys behalfe. And if anye haue nether parētes, nor tutors, neuertheles the despousation, and promisse of mariage, which they make, is not to be compted of effecte, if both the parties acknowlege it not, or if there were not at the lest three or foure witnesses, at the handfastinge, which muste be honest men, and worthey to be beleued. ffor mariage is an holie thing, and therefore we must go aboute the same with good aduisement, and with the feare of God, not thorough anie passion, or desire of the flesh, raschines,

thynes gylte, decepte, and naughtie craftes.

Whereof the paſtours muſt often warne the people, and declare howe vnſemelye a thinge it is for Chriſtian menne, to contracte matrimonie, the ryght holie copulacion of men, ſecretely, and raſchly, that hereby yong men, and maydens maye be ware that they knytte not thē ſelues together foliſhlye, and craftely, whereof periuries, debates, diuorces, and miſeries, and that, that is moſt greuous of all, the wrathe of God is wonte to folowe.

But that thoſe cōtrouerſies, which chaunce often about matrimonie, may be more commodiouſlye declared, and derided, and that ignorante perſones maye be the better prouided for, we wil appoynte iudgementes in certayne places of our dominion, to whiche ſuche matrimoniall cauſes ſhalbe referred.

It ſhal alſo pertayne to the paſtoures, to enſtruct to the people certaye tymes in the yere of Matrimonye, wyth what religion, and reuerence it ought to be taken in hande, and to be kepte. And they muſt teach wyth ſingular diligence, what an holie copulacion of men marige is, and what an excellent benifite it is of goddes prouidence, to obtyne a good, and tractable huſbande, or wyfe, that they maye learne to praie God humblye, and

relygiously that he wyll prouide them, and theyr children of conuenient mariages. Let the pastoures also warne how grate a sinne it is, and howe it is forbidden of God with a peculier curse, not to regarde religion aboue all thinges in contractynge of mariage that euerye bodye seke principally a companion of fayth, whiche dothe knowledge, call vpon, and worshippe Christ the Lord, which maye be with him one man in the Lord, and an helpe to goforwarde in the fayth, and seruice of Christ. Item after a consideracion of a consente in religion, that they muste also se, that there be a singuler cõsente of myndes and a likenes of maners, and honest desiers, whiche are wounte to be signes of goddes copulation further more that they must prefere the affinite of godlye, and honest men, by whom a man maye be encreased in godlines, and honestie, before the affinite of riche men, from whome only outwarde ryches come vnto vs.

The pastours than shal endeuoure them selues to enstructe the people diligently of the holines, nature, and hole strength of this moste holye copulacion, as we haue here described it, that the youth knowinge the institution of God and the dignitie of thys coniunction, maye learne to auoide all those thinges

ges which in cõtracting and keping of wedlocke, are contrarie to the ordinaſſce of God, and to the holynes of that kinde of life, finally that they may enter into, and mayntayn thys holie purpoſe of liuinge, as God hath cõmaunded, and as it may be to theyr welth

Of Buriynge.

AS touchyng dead perſonnes, wee wyl haue thys difference obſerued that if any departe in the manifeſt contempte of Chriſt, their corpſes ſhal not be buried amonge the bodies of the faythful, nor anye of the miniſters of the congregation ſhal folow them to theyr graues.

But if thei departe in the communion of Chriſt and of hys congregacion, chefely if in the extreme danger of life they haue profeſſed the ſame, and haue receyued the holy ſacrament of the Lordes bodye, and bloude, and abſolucion, ſuche I ſaye ſhalbe caryed furth honorably, and bee buried in places appoynted there vnto. Neyther ſhall anye thinge either be required of anye man, or receyued for ſuch buriynge, which thynge can not be done without the manifeſte wickednes of Simonie.

While the corpes is caried furth, it ſhalbe lawfull to ſynge in the myddle waye, the

Psalme. From the deepe, or suche other lyke songes.

And that the people maye be more diligently admonished of those thynges, which are to be considered aboute burials, it shall not be vnprofitable, if a certeyne tyme of buriall shall be appoynted, at whiche tyme some apte place of scripture maye be reade, wyth a shorte exposition of the place, and admonition, and exhortatiō deriued out of the same, wherein thynges of thys sorte shal be sette forth. Chiefely the exceading greatnes of synne, and of the wrath of God, whereupon death ensued.

Secondly the singuler, and inestimable benifite of the redemption of Christ, whiche trāslated synne vpon him selfe, and in dying ouercame death, briefely purchased, and prepared to all the faythfull a newe and heauēly lyfe, thorowe his moste holie resurrection and ascention. And hereof a consolation shal be taken, and applied to the departed person who beinge translated from death to lyfe, thorowe fayth in Christe, lyueth wyth the Lorde, and restynge in eternall peace, loketh for vs. Hereunto lette an exhortation be added for thē that stande by, namely that they shoulde dayly dye more and more to synne, and prepare them selues to the heauenly life

that

that is to come, and so praye God continually, that he wyll graunt them a luckie, and good ende of thys lyfe. And if there be anie notable proues of goddes goodnes declared towardes the deade person in his lyfe, or death, the ministre shall declare and prayse the same, wyth a good and godly commemoration to the glorie of God and edification of the church, wherin neuertheles he must beware that he seme not to haue gone about to please mennes eares, but to haue regarded wyth a pure herte the institution of the congregation and commendations of gods gyftes.

And as cõcernig burienge, there is a moste apte place in the first epistle of Paule, Thessalo. Chap. iiij. We wyl not that ye be ignoraunt, concernyng them that sleepe, etc. Out of which place there may be a sermon made after thys sorte.

For asmuch as we are come together by the callynge of God to burie our brother, a membre of the same body of Christe, and seinge also that in the companie of Christian men all thynges muste be done to commune edification, we haue thought good to declare some thynge vnto you more exactly out of the sermon, that S. Paul made of them that sleepe, that by the healpe of the holy goste,

we maye receyue some godly and christian cõsolation therevf, in the sundry tentatiõs of our fayth, and in the straites of death.

S. Paule then wryteth after thys sorte, iiij. Thess. I wyll not that ye be ignorante bretherne, concernynge them that are fallen a sleepe, that ye sorowe not, as other mẽ do.

Thys is that notable place of S. Paule concernyng them that sleepe, that is to saye, concernynge christian men departed, whiche we ought to take, not as a deuise of mã, but as the true, and sincere oracle of god, wherof we maye not onely gette consolation in thys moznefull sorowe, whiche we be in, by reason of the death of our brother, but also healpe and coufozte agaynst the terrours of death.

The philosophers haue disputed of the despisyng of death wyth many, and sundry argumentes, as when they say, that death is a commune dette of mankynde, and an ende of all the miseries, that chaunce to the lyfe. Whiche sayinges amonge men in prosperous health, and such as are careles, as touchyng Goddes iudgement, seme godly, and haue a colour of wysedome. But in the true terrours of death, they are vayne, and can bryng no substantiall consolation. Ffor if a mã loke more narrowly vpon the causes of

death

death, he shall fynde, that death is in dede as Paule sayeth, the rewarde of synne. And as Moyses speaketh also, we are wasted thorowe thy wrath and by reason of thy hote indignation we are throwen doune. Thou hast sette our iniquities before thy syght. etc. Now it is well knowen that God so hateth synne, that he wyll punishe the same, not only for a tyme, but for euer. Death thē is such a punishmēt of the moste ryghtful wrath of God, that man shall not onely be depriued of thys lyfe, but also of euerlastynge saluation, and shall be adiudged to euerlastynge damnation. So farre of it is then, that the ende of euyl is in death, as the philosophers falsely persuaded them selues, that rather, if ye haue a respecte to synne, it is a doze, and entrie vnto euerlastyng miserie.

These thinges than must be knowen, cōsidered, and sette before our eyes continually, not that we shoulde take thereof an occasion to despeyre, or to doubte of our saluation, as the heathen and vngodly do, but rather that beinge moued wyth thys consideration, we maye be steared vp and dryuen to Christe, to seeke our only saluation in his Gospel thorowe faith, and to require of him onely deliueraunce from death.

And though death bringe certeine destru-

ction and condemnation wyth it, if you put Christe a parte, and haue a respecte to synne yet seinge that Christ neuer committed any synne, & verie giltles, if ye regarde his owne person, suffred death, surely she had no right at all agaynst hym. Wherof it came to passe that she coulde not holde hym, nor destroye hym, but was compelled to restore him. For where as he was deade in the flesshe, and afterwarde buried, forthwyth vpon the thyrde daye he rose agayne wyth greate glorie, and so openly and euidently declared the same, his resurrection, not onely by the testimonie of Angels and sundry appearynges to his disciples, but also by his ascension into heauen, and wonderfull sendynge of the holie goste, and many other miracles, and signes that nothynge more certeyne euer chaunced vndre the sunne.

Neither did he rise from the dead for his owne cause onely, but for asmuch as he abolished our dette and sinne thorowe his death the mercie and bountuousnes of God is so great towardes vs, whiche beleue in Christ that he wyll not onely forgyue our synnes for Christes sake, but wyll also gyue vs the fruite of his resurrection, and in verie deede preserue vs vnto euerlastynge lyfe. For he that trusteth in Christe, is plãted into Christ

tho

thorow faith, so far that he is made a mẽbre of hym. Your bodies, sayeth Paule, be the membres of Christe. And in an other place. God hath putte all thynges vndre his feete, and hath made hym an heade aboue al thinges vnto the congregation it selfe, whiche is his bodye, the fulfyllynge of hym, whiche fulfylleth al thynges in all. Seing then that Christe the heade of the congregation attayned to euerlastyng lyfe, and glorie thorowe his resurrection from death, it is not possible that one of his membres planted in him thorowe fayth shoulde not attayne to the same. For though it be deade, buried, rottẽ, wasted corrupted, yet it muste needes come to passe that it shalbe raysed vp againe in due tyme vnto lighte, and lyfe, and so enioyne eternall blissfulnes with Christe. For thys cause christian men departed are not called deade, but are sayed to be a sleepe, euerye where in the scriptures.

S. Paule confirmeth this our fayth, whẽ he saith, that as Jesus died, and rose againe: so God shal bringe them agayne with hym whiche are fallen a sleepe thorowe Jesus.

He sayth thus also, Philip. iij. Our cõuersation is in heauen from whence we loke for a sauiour Jesus the Lorde, which shal transfigure our base bodie that he may make it like

vnto his glorious bodie.etc. Whiche thynge that it may be more euident, the Apostle teacheth vs, not onely that the deliueraunce of the faythfull frō death, & rapsyng vp againe vnto euerlastyng reste, shalbe moste certeine but also he addeth wyth expresse wordes .i. Thessa.iiij. with howe great glorie, and maiestie these thynges shalbe done. For thus he speaketh. Thys we say to you in the worde of the Lorde, that no man shulde thynke that these be dreames, or imaginations of mēnes brapnes, but that it is the Lordes worde, and therefore heauē and earth must needes passe awaye rather then one iote thereof shoulde faple, and thys is that true and euerlastyng and vnchaungeable worde of the Lorde, that we, whiche shall lyue and remayne vnto the Lordes cōming, shal not preuent thē, whiche sleepe. For the Lorde him selfe shall descende from heauen wyth a shoute and voice of the Archangell, and trompe of God, that is to saye, wyth so great glorie and maiestie, as was neuer sene in the earth before, and the deade shal ryse agayne wyth Christe, and then we, whiche shalbe alyue, which shal remayne, shalbe caught vp with them in the cloudes, into the ayre to meete the Lorde, and so we shalbe euer wyth the Lorde.

Seinge then that thys our brother, whō

we

we haue nowe brought to hys graue, was baptised in the name of Christe, and embraced his gospell, and confirmed, and declared the same his fayth with communicatinge at the Lordes supper, and finally departed in the confession of Christ, we haue good hope that God hath forgiuen him hys sinnes for Christ sake, hath receyued hym in to the fauour, and so ioyned him to the death, and resurrection of hys beloued sonne, that at the sounde of the trompe of the archaungel, in a moment, in the twinckling of an eye, he shal come out of hys graue to meete Christ, and shall obteyne with al the sayntes the inheritaūce of the heauenly kingdome, and enioye euerlastinge blissfulnes.

Wherefore lette vs also giue thankes to oure Lorde God for him, and lette vs beseech hym ernestly that he wyll bringe vs to the true knowledge of Christ thorough the holi goste, whereby we maye ouer come death, and be kepte in death it selfe vnto euerlastinge life, thorough Christe our Lorde praie pe, oure father which art &c.

☞ Another buriall sermon.

Forasmuch as it hath pleased almyghtye God, that accordynge to hys mercye, he woulde take thys oure brother out of thys worlde vnto hym selfe, to whose buriall we

are come together of brotherlie loue in the name of Christe, it shall not be vnprofitable to set before you the Euangelicall lesson. of Lazarus rapsed vp by Christe, whiche is in John, Chap. xi. in thys sorte.

Martha saied vnto Jesus, Lorde if thou haddest bene here, my brother had not bene dead. etc. In this Gospell Christe promiseth to Martha that hir brother shall rise againe and streighte waye he called hym againe to lyfe, beinge foure dayes dead.

Nawbeit we must not thinke, that Christ wyth thys notable miracle woulde signifie, that euery mã after foure dayes shal be rapsed vp to this temporall and momẽtaine life as Lazar? was, but with this acte he would cõfirme and establishe the truth of his Gospell, whiche he comprehended in thys place with fewe wordes, and as it were in a sũme saiyng, I am the resurrectiõ and lyfe, he that beleueth in me thoughe he be deade, he shall lyue, and euery one that lyueth, and beleueth in me, shall not dye for euer.

And though the face of death by reason of sinne be very terrible, and horrible, as one that of hir owne nature draweth wyth hir euerlastyng dãnation, yet seing that Christe hath abolished sinne, and escaped the dominion of death thorowe his resurrection, he

hath

hath taken also frō death, all hir power, and strength, so that who so beleueth in him, and is planted into his body thorowe faith, as a lively mēbre, he shall be preserued in death it selfe, and shalbe trāslated frō death to lyfe. As Paule testifieth, Christ is risen from the deade, he was the first fruite of thē, that had fallen a sleepe. For seing that death came by man, the resurrection of the dead, cometh also by man. For as by Adam all men dye, so by Christe al men be quickened. etc.

Wherfore the death of thē, whiche cleaue to the body of Christe thorowe faith, ought not to be compted suche, as shoulde haue strēgth to destroye and condemne, but suche as before God is compted precious, and is, as it were entronised, & cōsecrated of Christ to be the dore, and entry into euerlasting life Though the bodie then beinge buried in the earth, vanishe away, and be cōfounded from the eyes of mē, yet God, which is almightie preserueth the life of it. As a graine of corne cast vpō the earth, first dieth, and afterward bringeth forth fruite: so god hath also ordeined, that mānes body being now rotten, and consumed, shoulde yet be restored againe vnto lyfe.

This is a diuinitie, and an vnchaungeable truth, that this selfe same body shal ryse againe

agayne thorowe the power of God, but neuertheles it shall not be subiecte to any incõmoditie, or miseries, wherwith it is now afflicted, yea rather it shalbe clarified wyth so great, and so excellẽt glorie, as mãnes minde cã atteine with no thought. Paule then speaketh after this sorte. It is sowen in corruption, and riseth againe in incorruptibilitie, it is sowen in dishonour, and riseth in glorie, it is sowen in weakenes, and ryseth in power, it is sowen a natural bodie, and riseth agayne a spiritual body. etc. John also writeth thus. Now we are the chyldrẽ of god, and it hath not yet appeared what we shall be. But we know that when he shal appeare, we shalbe lyke vnto hym. etc.

Seing then that so singuler and excellent glorie is layed vp for vs thorow Christ Jesus, and nothinge ought to be more certeine vnto vs, thẽ this redemption frõ death, and resurrectiõ vnto eternal saluation, not surely for any of our merites towards god, but for Christes sake in whõ we beleue. Vndoubtedly we oughte to endeuour our selues by all meanes, that some fruites of thys glorious resurrection may appeare in vs thorow the holy goste euen in thys temporall lyfe, that is to say, that we rise agayne frõ sinnes and liue a blameles lyfe, that we doubte not

and

and despeyre wyth the vnfaythfull, but lokie for the cõminge of oure Lorde Jesu Christe wyth a sure truste.

This our brother also, whõ we brought forth euen nowe to be buried, seinge that beinge baptised, he acknowledged, and profes-sed the same Jesus Christ, to be the true, and onely authour of his saluatiõ, we ought not to doubt, but that he is coupled to the death and resurrection of Jesus Christe, that nowe thorowe Christe he hath obteyned remission of his sinnes, and hath receiued with Christ and all the sayntes the enheritaunce of euer-lastyng lyfe and peace. Wherfore let vs all gyue God thãkes together, and let vs pray hym, to maintepne true, and certepne knowledge of Christe in vs, and to make the same effectuous in vs thorowe his resurrection.

Prape pe, and saye the Lordes prayer.

An other sermon at a burial of a ponge man, or ponge woman.

Christian loue, & cõpassion hath brought vs to thys place to the burpall of a ponge man in Goddes name. Seinge then that we can do nothynge, that maye be either more fruitefull or more comfortable to vs, then if we exercise oure selues in Goddes worde, and consider the doctrine, and actes of oure Lorde Jesu Christe diligently, lette vs sette

before

before vs that lesson of the Gospell, whiche is wrytten in Luke, Chap. vij.

And it came to passe afterwarde, that Jesus went into a Citie called Naim, and many of his disciples wente wyth hym, and a great multitude. And as he approched to the gate of the Citie, beholde a corpse was in carienge forth. etc.

☞ If it be a yonge mayden let the Gospel of Mathew be reade Chapiter. ix.

A certeine Prince came to Jesus, and worshypped hym, sayinge: my daughter dyed euen nowe, but come and lay thy hande vpõ hir, and she shall lyue. etc.

Thys present historie of the Gospell setteth before vs a notable miracle of a maiden rapsed vp agayne by Christ. Whiche deede we muste not so take, as though Christ dyd signifie, that all deade men before they be buried muste be called agayne into this life, whiche is temporall, wretched, and subiecte to death, but his purpose was to stablisshe the truth of his Gospell, and by the waye to declare also thys thynge, that the fruite of his Gospell, and heauenlie ryches, pertayneth not only to aged mẽ, but also to yonge persones. And where as we see both olde men, and yonge to dye, thereof we may gather

ther that the same cometh not to passe at all auentures, and by chaunce, but by a certeine wōderful wysedome, and purpose of God.

God also wyll sette before our eyes thorowe suche exemples howe vncertēyne the lotte of thys lyfe is, and admonisshe vs therwyth, that we passe not ouer thys lyfe wyth negligence, and sluggishnes, but seing wythout Christe there is no saluation, nor blisfulnes, that we prepare our selues to the true knowledge of Christe, and to christian obedience. Furthermore he woulde declare the greatnes of original synne, by the death of thys ponge personne. For though after mannes iudgement there be greater hope of saluation in the death of a ponge man, in whom so greate outwarde synnes be not founde, as in men of more age, yet in theyr causes we muste vse Goddes iudgemente, and not mannes. Neither oughte we in anie wyse to thynke, that anie man shall obteyne saluation thorowe his owne innocencie. But seinge that death, whiche is the rewarde of synne, inuadeth both ponge and olde, it is a playne testimonie, that they be not free frō synne, but are comprehended in that general sentence of Paule to the Romaines, where he sayeth, by one man synne entred into the worlde, and death thorow sinne, and so death

went

went ouer all men, forasmuche as we haue synned.

Furthermore the nature of sinne vttereth it selfe euen in chyldē, as they growe in age by sundrie fruites of vices.

Wherfore God forfende, that we should thynke that ponge men obteyne saluation thorowe the merite of their owne innocencie. Yea they oughte aswell as olde menne to acknowledge, that they receyue theyr whole saluation thorowe the innocencie of Christ. Wherfore that ponge men maye be saued, they muste needes enioye the innocencie of Christe. For as Peter sayeth, there is none other name gyuē to men, wherein they must be saued, but in the name of Jesus Christe. Nowe ponge folke, are so planted in Christe thorowe Baptisme, that they are made his lyuely mēbres, & by that meanes haue right to all his goodes. For Paule sayeth, al you that be baptised haue putte on Christe. For as before God there is neither bondmā nor free, neither male, nor female, so there is neither chylde nor olde man, but all we be one in Christe Jesu. Undoubtedly Christe hath deserued thorowe his death forgyuenes of synne, and is risen agayne from death. Wherefore it is a thynge ryghte certeyne, that younge folke also beinge Baptised in

Christe,

Christe, haue alreadie obteyned remission of synnes, and that it is not possible, that they shoulde vtterly perishe in death, but contrarie wyse they muste needes be rapsed vp agayne frō death to life thorowe Christ. ffor so Paule sayth, we are buried with him thorowe Baptisme vnto death. If we be grafted in hym, by the lykenes of his death, we shall also be partakers of his resurrection.

Seinge then thys yonge personne, whose corpse we broughte forth euen nowe, was baptised in the name of Christ, and brought vp in Christian doctrine, and moreouer acknowledged Christ to be his only saluation and openly declared this his fayth, by communicatynge at the Lordes Supper, surely we haue a good hope, that this death, is not death in deede, but rather is a sleepe vnto hym, out of whiche sleepe he shall be rapsed inconuenient tyme, vnto the possession of the inheritaunce of the heauenly kyngdome. Wherefore remembrynge so great bountiousnes, lette vs onely gyue thankes to the Lorde God, and praye, that he wyll teache vs earnestly, to considre the thynges that be in the Psalme writer, namely that our daies be shorte, that we slide awaye violently lyke a shoure of rayne, that we are as it were a

dreame

dreame, that we maye be chaunged incontinently lyke an herbe, whiche flourisheth and is freshe in the morninge, and in the euening wythereth, and is cutte vp. And these thynges we muste do for thys entente, that we may come to our selues in tyme, and be conuerted to a better lyfe, that we may leade an honeste lyfe, and acceptable to God in the feare of the Lord, and finally that in death it selfe we may be preserued vnto euerlastyng lyfe thorowe Christe our Lorde.

¶ Praye ye to God. Our father, etc.

When the prayer is done, let the minister saye.

☞ The Lorde be wyth you.

☞ Let vs praye.

Almightie God, and moste louynge father, encrease in vs the beleefe of the resurrection, where vnto thou haste called vs thorowe oure Lorde Jesus Christe, that beinge grounded vpon thys beliefe, we maye comforte oure selues in the death of thys oure brother (or sister) whose bodie we haue now committed to the earth, accordyng to thy ordinaunce, and that we maye also comforte oure selues in other calamities, whyche in thys vallepe of teares, we worthyly suffre for oure synnes. Further that we maye lifte vp oure myndes, and thoughtes vnto the heauenly

heauenlye lyfe to come, and seke the thinges that are aboue, where Christe thy sonne is, sittinge at they right hande, finally that diinge to sinne daily, we maye serue the al the dayes of oure lyfe in all sanctification, and rpghtuousnes, throughe the same Christe oure Lorde.

☞ Another collecte.

We gyue thanckes vnto the almyghtye God, hauenlie father for that, that thou hast vouchsafed to cal this our brother (or sister) to the knowledge of thi deare sonne, and his communion, and to preserue him in the same and nowe to sende for hym, and remoue him to thy kingdome Graunte vs we beseech the thorough the same thy sonne, that in thys place, and in al other we maie truly acknowlege our synnes, ernestly lament them, and knowe, and prayse the dayly more and more in the newnes of lyfe, and that so beynge strengthned with good hope, we maie loke for that blessed hope and appearinge of the glorie of the greate God and oure sauiour Jesus Christe, whiche liueth God and raygneth with the, in the vnite of the holye goste, thorough out al generations. Amen.

And for the consolacion of the faythfull in the Lord, and mouinge the zeale of godlynes, it shallbe conuenient, whan the corpse is

Of holy and feastful daies,

brought to the burynge place, to propoune, and declare before the people gathered ther together, the lesson folowinge out of the .xv. Chap. of the first to the Corinth, But nowe Christe is risen from the dead &c vnto this place what dooe we &c.

☞ Or ffrom thys place.

☞ Thys I saye brethern that flesshe, and blaude, vnto the ende of the Chap.

☞ Or To the Philip. iij.

☞ ffor our conuersacion is in heauen vnto the ende of the Chap.

☞ Or To the Rom. vi.

☞ And if we be dead with Christe, we beleue, that we shall lyue wyth hym &c. vnto thys place, lette not synne than reigne. &c.

¶ Of holy and festiual dayes.

FIrst we wyl that oure men vpon sondaies applye them selues wholy to the Lord, and cease from all corporal worckes, and busines, and also from all iornepes not necessarye, and practising of merchaundises. As God comaūded in his lawe. In six dayes lette them finish, and make an ende of all their worcke, and lette them sanctifie the sondaye altogether vnto the Lorde, that vpon that daie they maye be instructed and renued in faith, and religion, out of godes word, And suerli it is a great proffe that,

that

that man careth litle for God, and his owne saluacion, which of the whole weke, wyl not bestowe somuch as one daye vpon heauenlye matters, to make hym selfe readye vpon that daye, and to come together with a godlye zeale, to heare goddes worde, and to receyue the diuine sacramentes, and to praye together with the saynctes. For the spirite of the newe testament ought to kendle in vs a much more feruent studie of these thynges, than was stirred vp in the olde people thorough the lawe.

Wherefore the preachers shal oftē warne the people how greate a sinne it is, to spende those dayes in idlenes, surfettinge, dronckennes riotte, in naughtye and filthye insles, as we se done communely, which be appointed to God, and to relygious, and spirituall exercises. For thorough this vngodlines the calamites that we suffer, and that hange yet sorer ouer oure heades, are specially prouoked. The pastours than must pulle the people from thys vngodlines wyth all possible diligence by goddes worde.

Beside sondaies we wyl haue holy daies to be kepte, and celebrated.

☞ Christmas.

The daie of Stephane and Johan.

☞ Of Circumcision.

Of holy and feaſtful dayes.

☞ Of the Epiphanie.

¶ Of the conuerſion of Paule.

¶ Of the purificacion of Marie.

¶ Of the Annunciation.

¶ The thurſdaie and fridaie before Eaſter, for thys entente, that vpon thoſe dayes the hiſtorie of the paſſion of Chriſte maye be propouned, and declared to the people.

¶ Eaſter daye with the two dayes folowinge.

¶ Aſcenſion daye.

¶ Whitteſondaye with the mondaie folowinge.

The day of the natiuite of Johñ Baptiſt

☞ Of Peter, and Paule.

☞ The daie of the viſitacion of Marie.

☞ Of Michael, vpon which daie a ſermon ſhalbe made of the Angels, out of thys place, Math. xviij. Their Angels euer ſe the face &c. Item hebru. i. Angels be miniſtringe ſpirites &c.

¶ Out of theſe places the paſtours ſhall warne the people of this ſinguler benifite of God to wardes vs, in that, that he hath gyuen hys Angels to be the miniſters of oure welth, and they ſhall exhorte them, to gyue God thankes continually for thys benifite and to take hede, that they grieue not the Angels with theyr ſynnes, but rather ſtudie to

make

make them gladde wyth all holynes, and godlynes.

Vpon the festeas of the Apostles we wyl that the people cease from labour, til the end of the holye sermon, & than it shalbe lawfull for euerie man to returne to his worcke. For it is euident that to cease from labour after dinner, is hurteful to agreat parte of the people. For in that time commenly they offende God with carnal wantōnes, more grieuously than vpon other dayes. Therefore they that will kepe these holye dayes holye, must se hereunto, that they also sanctifie thē wholy to God, and passe them ouer with godlie exercises of religion, and not bestowe them vpon those thynges, whereby the wrath of God, is cheifely prouoked. Vpō those holye dayes, on which we celebrate, and extol such benifites of God, as be peculierly mentioned in the histories of the holie scripture, the same histories shalbe propouned, and declared to the people.

And whereas we haue no certayne knowlege of the Apostles doynges, beside those thynges that we reade in the Gospels, the Actes of the Apostles, and in their Epistles vpon the holye dayes of those Apostles, of whome the holye scripture maketh no peculiar mention, the pastoures muste warne the peo-

people, and enstructe thē of the office of the Apostles, and of the ministerie of the gospel generally, out of these lessons of the Gospel. Jesus sente his twelue disciples &c. Mathe. x. Item Johā. xv. I am a true vyne, and you be braunches &c. Or out of some other lyke lesson. For hidden writinges called Apocrypha or suche histories, as men doubte of the certaintie therof ought not to be red in churches, whiche thinge was also decreed in the holye counsels.

Further vpon those dayes, on whiche the memories of the more notable sayntes haue ben customeably celebrated heretofore, whether men cease from bodyly labour vpon those dayes, or not, lette the pastours make holye sermons, and therin, if there be anye historie of those saintes worthy beleefe lette them bringe furth out of the same pure examples of fayth and true frutes of fayth, and lette thē preach and exalte the same that they may be folowed.

So yet that some lesson of the holye scripture be red aforehande at the beginninge, that the sermon maye be deriued out of that lesson cheifely, as we reade that the holye fathers dyd also. And if anye superstitious tales, monstrous, & false miracles of sayntes haue ben accustomed to belette furth

here-

heretofore vpon those dayes, the pastours shal studie to bringe furth, and confute those lyes, as in lyke maner al false worshippinge of sayntes. And lette them alwayes declare in these sermons wyth al faythfulnes, and diligẽce, how sondrie, and horrible impieties and abommacions, haue flowẽ ouer the people thorough the suche monstrous praises, and false worshippinges of saintes, where with as the glorie of God, so the honour of saintes also hath ben horibly defaced, & obscured

Wherefore as often as anie holie daye, or memorie of Sayntes shal happen, the ministers of the congregacions shall warne the people, howe the memories of saintes maye be godly celebrated, namely thus, first that we knowe theyr faythe, and the frutes of the same, that we haue in reuerence the gyftes, and meruaylous workes of God, that we prayse, and magnifie God for them, further that thereby we confirme in our selues faith and hope towardes God, and praye God with more confidence, to giue vs lyke faith, and to confirme the same, for asmuch as he hath promysed that he wylbe our God no lesse, than he is the God of the Sayntes departed. Thirdly that we be enflamed by the examples of the Sayntes to folowe them godly, that we also maie raise vp the giste of

God that is giuē vs, and religiuosli folowe the steppes of the Saintes euery man accordinge to his vocacion. Finally forasmuch as almost in al the other holye dayes, yea euen in those whyche were appoynted for the remēbraunce of Christ the saniour, manifold superstition is crepte in, and manie vngodlie fables, and very heathnish obseruaciōs haue borne a swinge lette the pastours enquire diligently what parte of these topes, and superstitions remayneth yet in ani people, and lette them confute the same ernestly by the scriptures, and call men backe agayne from those errours to worshippe God in spirite, and truth, and that purely, and simply accordinge to his word. For he hath redemed vs with the precious bloud of his sonne Christ the vnspotted lambe, from these vaine rites deliuered from the fathers. i. Peter. i.

¶ Of fastinge dayes, and of lent.

The pastours, and teachers of congregacyons shall dilygently teach the people what true fastynge is out of those thynges, that we haue touched before concerninge Christian faste. For therby ayne man maye easely se, that a true faste, and suche as wee beginne out of true fayth, must be taken vpon vs willingly with true repentaunce, and wyth a godlye

zeale

zeale to make our supplicacious to God, not bi[illegible]nie necessite of a lawe, not for the custome of men, other wyse they shall teach that it is not only of none effecte before God, but is also abominacion vnto hym. For it is euident, that, that wil to faste, that repentaunce, and desire to praye humbly to God, can be stiered vp by no commaundement outwardly vsed. For we haue not receiued the spirite of Christ by the lawe, but thorough the hearinge of the Gospell. Gala. iij. Wherefore nether the Lorde himselfe Christe, nor the Apostles or the saintes either after them, prescribed anye certayne daye for fastinge by a lawe, but only exhorted the congregacion, and euerie Christian man to fast godli, their consciences in the meane while beinge boūde with no lawe. So in the olde testament fastinge was commaunded by the lawe only vpon one daye in the yere. Wherefore it can not become vs the ministers of the new testament, not of the letter, but of the spirite, to make lawes of fastynge, and there wyth to snare the consciences of Christian people.

Therefore we thincke it shalbe sufficient, that the pastours exhorte the people diligēte ly to godlie fastes, and vpō the fasting daies to allure them with those exercises of religion, whyche the fathers also vsed. Whereof

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we haue entreated before in their place.

Wherefore we wil haue lente to be kepte after this sorte. Firste, that the preachers admonish the congregacion diligently as at al other seasons, so at this time also, of their weaknes, and of their synnes, and exhorte them to true, and liuelie repentaunce. Secōdly that they declare that the more religious sorte of Christen men, and the feruenter in the zeale of Christe haue euer obserued to giue them selues somewhat more at certaine times to the workes of repentaunce, as fasting, ernest supplications, and liberal almes, by that meanes renuinge in them selues the studie of godlines, and stirring vp themselues frō their natural faintnes, and sluggishnes in goinge forwarde in the waye of the Lorde. For our nature is so defiled with vngodlines, and peruerse lustes of thinges pertaining to this life, that all care of god, waxeth feble, and colde in vs, if we do not often raise it vp, and kendle it with singuler meditacion of goddes worde, and feruent preapers to God.

Further more lette them declare that the obseruacion of lente was instituted of the olde fathers for this purpose, that if anie in the rest of the yere had fallen in to some grenous sinnes, or liued carelesly, being touched

with

with no iuste repentaunce of theyr sinnes or other wyse had behaued them selues negligẽtli in religion both which euils are woũte to inuade verie manie, such persones should be stirred vp, and kendled at this tyme to erneste repentannce of their sinnes, and liuelye exercises of godlines, by sondrie, and graue sermõs, bi religious supplicatiõs of the whol congregacions, and also by the examples of them that were more feruent in the zeale of godlines, that they also myght applye them selues to relygious fastes, and praiers,

Therefore that oure men maye be so deliuered from that superstition, and hypocrisie, where wyth they prouoked the wrath of God more greuously vpon thẽ, that neuertheles they maye wante nothinge, whereby they maye be allured, & sette forwarde both to liuelye, and effections repentaunce of sinnes, and to a cõstante carefulnes, to go forward in the Lordes waye, by which thinges the wrath of God is pacified, and his benefites be more plentuously obtained, we wyl, that euerie daye in the lente (if it maye be obtayned that the people wil come together) holye assembles bee made, and that lessons be reuously red, and declared out of the scriptures, which do more vehementli prouoke to repentaunce of synnes, and to a diligẽte stu-

dye

dye to goe forewarde in the waye of Chriſt. Whereout the paſtoures ſhall make erneſt, and feruent exhortations, and adde therevn to ſomewhat longe prayers, and they ſhall kepe this aſſēbles ſomewhat later & farther furth in the daye chiefely three dayes in the weeke, namely vpon the ſeconde the fourth, and the ſixte daye, that they, in whom a wyt to faſt godly is ſtirred vp, maye haue more occaſion, and oportunite therunto.

For we can not wel hope that the olde maner of faſtinge maye be called againe chiefely among vs Germaines which was to differ meate vnto the euening, and to beſtowe the whole daie in holie doctrin, and prayers. Wherefore we ſhal be contente, if we maye obtayne, that after leſſōs, ſermons, and prayers, which ſhalbe ended at noone tyme, than, as the cuſtome nowe is, euerye man take meate accordynge to the neceſſite of nature, and as euery man is ſtirred vp to faſte, ſo that we calle it not emnynge whan it is not yet none, as we doe now a dayes to foliſhly I had almoſt ſayde peruerſly

But whereas we chiefely require lenten exerciſes three dayes only in the weeke, no man ſhal thincke that we do remiſſi, and negligently herein, which wyll godly conſider to how fewe the true religion of faſtinge is

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knowen now a dayes, where as in Christiã congregacions all thynges must be institu-ted, and done in spirite, and truth, and by all meanes we muste fle al hypocrisie, which is abominable to God. Thus we reade that in the tyme of the holye fathers.

Ambrose, and Augustine, euen at Rome, and in mani other places, vpon the fifte, and seuenth daye of the weke fastyng was remit ted in the lent. Vpon the dayes of the foure tymes communli called quatuor temporum embring daies, let holy lessõs, sermones, and praiers, erneste and somwhat longe, be vsed, and later in the daie, as in lente, and lette the people be stirred vp diligently to true repẽ-taunce, and the workes of the same, fasting praier, and almes.

Of difference of meates.

NO true Christian doubteth hereof, al the fathers haue witnessed, and taught it with manie wordes, that the onlie difference of meates, with out the abstinence of thynges dilitinge this flesshe, whiche maye more prepare, and sanc-tifie our bodies to the spirite of Christ in vs for the performance of alworkes of godlyn-nes, is a verye vayne thynge, and vnplea-saunt to God, as he himselfe hath wytnessed Esaye, lviii, yea that it is an abomynable

thinge,

thinge, if anye truste of merite be putte in it before hym, which thinge he hym selfe hath also witnessed. Esaie. i. cha. howbeit, among Christen men there haue been now a greate whyle not a fewe, whych haue thought that it is a true faste, if vpon certaine dayes they abstayne only from the flesshe of fowle, and foure footed beastes, thoughe in the meane season they dilitiously fede them selues with the flesshe of fisshes, and other meates much costlier, and delicater, than the commune vse of flesshe is. The olde fathers in manye congregations, were wounte to faste vpon the fourth, and syxte daye of the weke, to which dayes some after warde added the saturdaie also, herof cam the custome to abstain from flesh, and egges vpon those dayes. For the old fathers vpon fastinge dayes abstayned from those meates, howbeit they abstained not onely from those, but also from fisshes, and all delycate meates, and from wyne to.

But for asmuche as it hath been begonne a good wyle sithens, that graunte be made to all sortes of men, and not to princes only to eate al maner of meates both in lent, and vpon other fastinge dayes, and our bischoplye office requireth that we ordaine all thinges amonge our men accordinge to the word of God, and to the edification of fayth, con-

sides

sideringe these thinges, we see not what we maye emongue to oure men concerninge the only differrence of meates, we commaunde our pastours and preachers this one thyng, that they teach the people what is the true and Christian abstinence, and moderatiō of meate and drincke, and other thinges, which God hath geuē for the nede of the body, and that they exhort them to the same most diligently, I saye to that obstinence, whereby the flesshe is more subdued, and made more obediēt to the spirite, and that the poze maye feale some comforte, while we giue thē that, that we withdrawe from our selues. They shall also warne this diligently, that all abstinence of thinges, which the Lord hath created, and giuen to vs for oure vse, if we take it not vpon vs for this intent, that thorough the same religion towardes God, and liberalitie towardes our neyghbour maye be encreced, is very heathinish and Monkishe superstition, whiche God abhorreth though it be rigorous, and cause a sharpe chastisemēt of the bodye. Howe wyll God take such an vnshamefast fayninge of abstinence, yea rather not a fayning but a verie wicked mocking of the diuine maiestie while vpon those dayes, in which abstinence of flesh is bosted men fede to the full, and delite them selues

wyth

wyth suche, and other meates much more costlye, and delicate than the cõmune meates of flesh be. But for our parte we ernestly desire, and exhorte al our men, and euerye one of the pastours, that they laboure to warne and exhorte them of whom they haue charge to turne them selues from the excesse, intemperante and wastfulnes, whyche they nowe vse, to true sparing and moderacion of meates, and drinkes, and other thynges, whyche this bodye nedeth, remembringe this saying of the Lorde, Take hede to your selues leste at anye tyme your hertes be laden with surfettinge, and dronckennes, and cares of this worlde Item Petr. i. v. Be sobre, and watch, for your aduersarie the diuel, walketh about lyke a roringe lion, seekinge whom he may deuoure.

Of certayne other rites and ceremonies of the churche.

That holie daies maye be consecrated, and sanctified truli, and wholy to God, we wyl that nothing be omitted, that pertaineth to the stirring vp, and prickinge furth of the people to this sanctificacion of Christ.

Wherefore in tounes, and great villages, where scholes, or more ministers of the congregacion shalbe we will that an assemble of

of the people be appoynted there in the mor-
nyng early as it shal be moste commodious
for the people, for the behofe of seruauntes,
and workemen, whiche can not alwayes be
presente at the appoynted tyme of Goddes
seruice, and betwene thys assemble, and the
appoynted tyme of commune seruice, there
shalbe at the leste the space of an houre, that
they whiche wyll be present at the commune
seruice, maye haue leasure to prepare them
selues thereunto. Let this assēble be begonne
wyth a douch Psalme, and let it also depart
wyth a douch Psalme. Finally let there be
made suche a sermon as shall declare the Ca-
techisme, wyth a shorte exposition of the
Gospell.

And if there be in any congregation such
a numbre of clerkes, as both wyll, and can
synge the mornynge prayers, let them ende-
noure them selues to syng songes out of the
scripture onely, and that wyth true fayth,
and pure myndes, that they maye steare vp,
and confirme theyr fayth in Christe. And if
it chaunce that some of the people come thi-
ther, let some lesson be reade vnto them, and
let them also be diligently moued to cōmune
prayer. Where scholers be, let them come in
to the church a litle before the commune ser-
uice, and synge in latine these three Psalmes,

Te deum laudamus, Benedictus dominus deus. etc. wyth some pure antiphonie agreinge wyth the scriptures, and a Responsorie and thus they maye be exercised in the scriptures, for the knowledge wherof they go to schole cheifely.

At the euenynge prayers, before the commyng together of the people the same vsage shalbe obserued, and in the steede of Te deum Laudamus, and Benedictus, they maye synge some pure Hymne, and Magnificat. When the people be come together, let them synge a Psalme or two in douch, and then Magnificat, and afterwarde let the Catechisme be handled, and let some lesson be takē out of the scriptures, and reade to the people, whereunto there shalbe added a cōmune prayer, or collecte. And so let the people departe wyth thankesgyuynge, and blessynge.

If there be a custome receyued in any place to synge prayses a litle before nyghte, the same maye be obserued, so yet that in the steede of Salue regina, and suche lyke, some Hymne in douch with a commune prayer be songe to Christe the Lorde.

¶ Of ecclesiastical rites vpon working dayes.

In cities and other places, where a meetely greate multitude of people, and ministers be, lette there be appoynted at the leſt two aſſembles euerie daie, in the morninge, and in the euenynge, and that at houres moſte commodious for the people. In euerie aſſemble lette a leſſon be reade, and briefe expoſition of the ſame wyth Douche pſalmes at the begynninge, and the ending and laſte of al with commune praper. In verie populus cities, if the people, and miniſters wyll permitte it, there ſhall be two aſſembles before none, one verie earlp in the mornyng for workmen, and hyred ſeruaūtes the other after the ryſinge of the ſunne for ſtraungers, and citizins alſo, of whō there is a great multitude euerie where, whiche ſhal haue leaſure inough to appeare before God euerie daye, that they maye heare his worde and make their prapers.

To whiche thynge the preachers ſhall earneſtly and diligentlp moue the people, for we haue verie greate neede of continuall doctrine, exhortation, and prapers vnto god. It is conuenient for them then, to whō God hath gyuen a ſufficient lyuynge, ſo that they maye omitte their handie worke ſo longe, to occupie thē ſelues the more in ſpiritual workes, to prayſe God, and to make ſupplicatiens vnto hym for theyr neighbours, chiefe-

ly seing that if anie tyme be bestowed vpon suche spirituall and godly exercises, they do not onely leese nothynge of these temporall thynges, but they rather gayne, muche temporall, and spirituall riches.

And that the people maye come wyth greater companie to suche assembles, vpon the worke dayes, the whole seruice, which consisteth in syngyng, readyng, preachynge and prayers, shall endure but an houre. And the mornynge assemble of workmen shall be dimissed somewhat soner.

But as for the holie supper of the Lorde, which the Lorde instituted not to be set forth for a vayne syght but to be receyued for a cõmune remembrance of his death, and resurrection, and a true communion of his bodie, and bloude thorowe the Sacrament, we see no cause why it shoulde be obserued vpõ the worke dayes, when there is not a full, and iust assemble of the people. For to handle thys right holie ceremonie, or to allure men to handle it otherwyse, then it was instituted, and cõmaunded of God, maketh vs giltie of the Lordes bodie and bloude, the continuall, & dayly abuses of which Sacramẽt, howe great calamities they haue brought in to the world, we feele (alas) dayly to much. And if a syuely and effectuous remẽbrance

of

Upon worshyng dayes.

of Christe, and gods benefites cã not be obteined and kepte with holy lessons, Psalmes and prayers, what other thynge shall we bringe to passe with the often celebration of the Lordes supper, then to heape vp offences and gilt against the Lordes body and bloud for how cã they rightly vse the sacramẽtes whiche can not encrease, and confirme their fayth, out of the pure doctrine of Christ, and cõtinual praier. The old and feruent fathers in the true zeale of godlines, thoughte that the matter was in right good case with thẽ if with semely attention, and earnest repentaunce of misdeedes, they myghte celebrate the Lordes supper with their people, in whõ the fayth of Christ as yet was more lyuely at the leest, vpon the sundaies. The pastours that dwel in villages shall ordeyne two assembles of the people euerie weke, and three in the wynter, in whiche some lesson shall be had wyth cõmune prayer.

¶ Of peculiar dayes of supplications communely called processions.

DAyes of such supplications shalbe appointed at certeine times, namely when some notable necessitie, or occasion shall chaunce, whiche may prouoke vs to cal for the healpe of the God more vehemently as when we be afflicted of

God wyth intemperatnes, or corruption of the aper, wyth wante of vitaile, seditions, warres, or wyth some other visitation, or at the lest when we be presſed by reason of the greuous wicked actes of the whole people, or of the ministers whiche haue rule of thē.

When theſe thinges happen, lette vs vnderstande that we are chastiſed of God. Wherfore let vs turne to him wyth all oure herte, and wyth mooste earneſt attention of mynde, in faſting, in weeping and lamētations, as he him ſelfe warneth vs to do by his prophetes. We reade moreouer that the prophete Samuel, Kyng Joſaphat, Eſdras, Jeremie, and the Niniuites with other inſtituted, and called together aſſembles for ſuche ſupplications. We knowe alſo that ſuche prayers were made by the whole cōgregation of Jeruſalem when Petre was taken, wherebp they obteined alſo deliueraunce of the ſame perſon.

There ſhall be then an ordinarie daye of ſupplication appoynted, euerie moneth, and that vpon weneſdaye, or fridaye, as it ſhall be mooſte commodious for the people. And the whole people ſhal come together to thys conuocation, none otherwiſe then they do vpon holy dayes. Then ſome leſſon conuenient for the place, and time ſhalbe recited

whereby the people, maye be steared vp to acknowledging of synne, and amendement of the same, wherewyth we prouoke the anger of God against vs, and deserue al maner of calamities. Furthermore they shall also be moued to prayer for remission of sinnes, for Goddes mercie and healpe, and also they shall be steared to liberall almes. Whereunto there shall succede a litanie in douch, after the fourme, that followeth.

And whē the people haue also sayd their priuate prayers, at length the pastoure shall ende commune prayers wyth some one of those collectes, that folowe the litanie here.

Besides these cōmune prayers, in Cities and where a greate companie of people is, a litanie shall be songe wyth them that come together in the spirite, and commune prayers shall be made vpon an appoynted daye euerie weeke.

But in those supplications, which are appoynted for some notable necessitie, and afflictiō sent of God, an holy daye, and fasting shall be proclaymed to the whole people, at left vnto the ende of cōmune prayers.

And in suche solemne dayes of supplication, some vehemente and earneste lessons, shall be reade out of the Prophetes, concernyng repentaunce and remiinge, and correc-

tion of lyfe, and out of the same, the intollerable wrath of God shall be propouned to the people most diligently, and vehemently.

☞ Litanie.

☞ Lorde haue mercie, Christe haue mercie, Lorde haue mercie, Christe heare vs,
O God the heauēli father haue mercy on vs
O God the sonne redemer of the worlde haue mercie on vs.
O God the holy goste, haue mercie on vs.
Be fauourable. Spare vs O Lorde
Be fauourable. Deliuer vs O Lorde
From al synne. Deliuer vs O Lorde.
From al errour. Deliuer vs O Lorde.
From all cupll. Deliuer vs O Lorde.
From the awaytes of the diuyll. Deli. etc.
From sodeyne, and cupll death. Deliuer. etc.
From pestilence and hungre. Deliuer. etc.
From warre and slaughter. Deliuer vs.
From sedition, and priuie hatred. Deliuer.
From lightenyng and tempestes. Deliuer.
From euerlastynge death. Deliuer vs etc.
By the misterie of thy holy incarnation, Deliuer vs O Lorde.
By thy holy natiuitie. Deliuer vs. etc.
By thy Baptisme, fastynge and tentations. Deliuer vs O Lorde.
By thyne agonie and sweatynge of bloude. Deliuer vs O Lorde.

By thy crosse and passion. Deliuer vs. etc.
By thy death and buriynge. Deliuer vs.
By thy resurrection and ascension. Deliuer.
By the commyng of the holy goste the com
forter. Deliuer vs O Lorde.
In all tymes of our tribulation. Deliuer.
In all tymes of our prosperitie. Deliuer vs.
In the houre of death. Deliuer vs O Lorde.
In the daye of Judgement. Deliuer vs. etc.
We synners, beseche the to heare vs.
That thou wylte vouchsafe to rule and go-
uerne thy holy and catholike churche. We.
That thou wylte vouchsafe to keepe the bi-
shoppes, pastours, & ministers of the church
in holsome doctrine, and holy lyfe. We be.
That thou wylte vouchsafe to take awaye
sectes, and al offenses. We beseche the to. etc.
That thou wylt vouchsafe to bryng them
agayne into the waye of truth, whiche stray
and be seduced. We beseche the to heare vs.
That thou wylt vouchsafe to treade Satan
vnder our feete. We beseche the to heare vs.
That thou wylt sende forth faythful work-
men into thy harueste. We be.
That thou wylt vouchsafe to gyue to al the
hearers encrease of thi worde, and the fruite
of thy spirite. We beseche the to here vs.
That thou wylt vouchsafe to lifte them vp
that be fallen, and to strengthen them that

stande

stande. We beseche the to heare vs.
That thou wylte vouchsafe to comforte and healpe the weaklinges and suche as be tempted. We beseche the to heare vs.
That thou wylte vouchsafe to gyue peace and concorde to al kynges and princes. We.
That thou wylte vouchsafe to gyue oure Emperour perpetuall victorie agaynste the enemies of God. We beseche.
That thou wylte vouchsafe to guyde & defende our prince wyth his officers. We be.
That thou wylte vouchsafe to blesse, and preserue our officer and cominaltie. We be.
That thou wylte vouchsafe to regarde, and saue the afflicted, and suche as be in daunger. We beseche the to heare vs.
That thou wilt vouchsafe to giue luckie deliueraunce, and encrease to women wyth chylde, and nurses. We beseche the.
That thou, wylte vouchsafe to cherisshe, and keepe Infantes, and sicke folke. We beseech.
That thou wylt vouchsafe to deliuer prisoners. We beseche the to heare vs.
That thou wylte vouchsafe to defende Orphanes and wydowes, and to prouide for them. We beseche the to heare vs.
That thou wylte vouchsafe to haue mercie on all men. We beseche the to heare vs.
That thou wilt vouchsafe to perdon, and co-

nert

nert our enemies, persecutours and sclaunderers. We beseche the to heare vs.
That thou wylt vouchsafe to gyue and preserue the fruites of the earth. We be.
That thou wilt vouchsafe to heare vs. We.
The lambe of God which takest away the sinnes of the worlde. Haue mercie on vs.
The lambe of God whiche takest away the synnes of the worlde. Haue mercie on vs.
The lambe of God whiche takest away the synnes of the worlde. Gyue vs peace.

Christe heare vs.
Lorde haue mercie on vs.
Christe haue mercie on vs.
Lorde haue mercie on vs.

Amen.

A prayer or collecte after litanie.

The minister.

Lorde deale not with vs after our sinnes.

The Quier.

Neither rendre vnto vs according to our iniquities.

The minister.

O God the mercifull father, whiche despisest not the groning of the cõtrite, nor contempnest the affection of them that morne, be present at our prayers, which we poure forth before the in the afflictions, which cõtinually laie vpon vs, and heare the same mercifully

that

that the thynge, that the gyles of Satã, and mẽ entende, maye be brought to naught, and dispersed by the deuise of thy goodnes, that beinge hurte wyth no persecutions, we may euer giue the thankes in thy holy congregation, thorowe Jesus Christ our Lorde. Amẽ.

An other Collecte.

The minister.

Call vpon me in the daye of tribulation.

The Quier.

And I wyll deliuer the, and thou shalte glorifie me.

The minister.

Spare Lorde, spare oure synnes. And thoughe continuall payne be due vnto vs, whiche synne wythout ceasyng, yet graunte we beseche the, that the thynge, that we deserue vnto perpetuall destruction, may passe frõ vs vnto the furtherauuce of vertue, thorowe our Lorde. etc.

An other Collecte.

The minister.

Healpe vs O God our health.

The Quier.

And for the glorie of thy name deliuer vs and be mercifull to oure synnes for thy names sake.

The minister.

Almightie, euerlastynge God, by whose spi-

spirite the whole bodie of the congregation is sanctified, and gouerned, heare vs praying for al ordres, and degres, that bi the gift of thy grace al the same may serue the faithfullye, thorowe our Lorde. etc.

An other Collecte.

The minister.

Shewe vs Lorde thy mercie.

The Quier.

And gyue vs thy saluation.

The minister.

God from whom all holie desires, good purposes, and ryghtuous workes procede, gyue thy seruauntes that peace, whiche the worlde can not gyue, that our hertes beinge wholy cõsecrated, to thy cõmaundementes, and the feare of our enemies being remoued oure tyme thorowe thy protection maye be wythout stormes and quiet, thorowe oure Lorde. etc.

An other Collecte.

The minister.

Entre not Lorde into iudgemente wyth thy seruaunt.

The Quier.

For no liuing creature shalbe iustified in thy syght.

The minister.

Almightie God, which knowest that we

being

beinge in the middest of so great perels, can not stande, by reason of mannes weakenes graunt vs saluation of bodie, and soule, that by thy healpe, we may ouercome those thinges, whiche afflicte vs for oure synnes, thorowe our Lorde, etc.

Of cõmune almes.

IT is the propre, and necessarie office of euerie cõgregation rightly ordred, and instituted, to prouide that none amonge thẽ want necessarie thynges to lyue well and godly, but that euerie mã, whom God hath brought, and enioyned to eche cõgregation, be ministred vnto, asmuche as shall suffice hym to lyue godly, and moreouer that they procure that no mã liue idly, and be burtheuous to other, to which ministerie the primitiue churche appointed Stephane with his cõpanions. Act. vi. Wherefore we will also procure that in euerie cõgregation some mẽ of notable godlines, wysedome, and faythfulnes, beinge approued by the testimonies of euerie cõgregatiõ, shalbe appointed by the visiters, as many as shal seme to suffice, for that purpose in euerie place. These men shal note the names of all needie folke, and shall diligẽtly obserue, in what neede euerie man is, and howe he liueth, and they shal also exhort euerie man to worke, accordynge to his

strength

strẽgth, and shal withdrawe almes frõ them that cã worke, and wyl not, according to the saiynge of Paule, he that worketh not, lette hym not eate.

It shall pertayne to these prouostes of the holy almes, to laye vp in the ecclesiasticall treasurie all maner almes, and oblatiõs, that godly men shal offre to the Lorde in the congregatiõ, or giue priuately, and therout they shal distribute to poore folke according to euerie mãnes necessitie, and shal giue an accõpte of al that they receyue, and lay forth to thẽ, whom we wyll appoynt thereunto.

And that mẽ may offre their giftes to the Lorde more liberally, we wyl that there be a peculiar place, and chest ordeyned in euerie tẽple for this purpose, not farre frõ the alter that it maye be in the sighte of al the people. And the preachers shall diligently exhorte the people, that they appeare not emptie before the Lorde, chiefely vpon sũdaies, and as oftẽ as a great cõpanie is gathered together, when baptisme is ministred, the Lordes supper, cõfirmation, the blessing of mariage, and when men resorte together, to a buriall. Itẽ as oftẽ as mẽ priuately either desire the healpe of God in some greate necessitie, or gyue thãkes to God for singuler benifitee, as whẽ the Lorde hath sent, or remoued diseases

eases, or other daungers, or hath otherwyse dealte bountuously wyth vs.

Furthermore we wyll that the foure offerynge daies in a yere be kept, that thei which communicate at the Lordes table, may offre some gifte foure tymes in the yere, whiche thing they ought to do now the more gladly for that, that they knowe, that they truly offre to Christ him selfe in his mẽbres, according to his worde, wherfore they shal heare in time to come that blessed voice. Come the blessed of my father, & possesse a kyngdome prepared for you frõ the begynnynge of the worlde, for I hungred, and you gaue me to eate. etc. We wyl also prouide by the healpe of God, that in no parte of these ablations of the faythfull, be gyuen to anie bodie, but suche as neede in deede, and chiefely to Citizins, and Indwellers of euerie place, and amonge those to them principally, that be in greatest neede, as to widowes, Orphanes sicke folke, & such as be otherwise oppressed with nede & miserie. Finally asmuch as may be spared, shall also be giuen to straungers.

And forasmuche as this maner of gatherynge and distributing the offerynges, and almes of the faythfull was taught of God him selfe both in the newe testament, and in the olde, the faythfull wyl gladly applie thẽ sel-

selues therunto, and wil much rather cõferre these their almes into the cõmune treasurie of the cõgregatiõ, thẽ distribute the same to powre folke after their owne myndes. For when most approued mẽ shal be made ouerseers of this matter by the hole cõgregatiõs after the institution of the holie goste, what man is there that wyl stande so much in his owne conceyte, that he wyll not beleue, that suche men, shall both se better than he hymselfe canne, in whome Christ the Lorde is to be cherished, and wyth a more sincere iudgement distribute to the membres of Christe. For God is not absente with his blessinges from his owne institucions.

As for commen almes remaynynge, and other reuenues giuen to the Lord for the vse of the poore, Item the goodes that fraternites haue for the same liberalite, we wyl procure that they shalbe brought together by the visitours into the commune treasurie of euerye cõgregacion, that al poore folke maie be more lyberally succoured. It is a verye harde thinge, and full of busines to minister thinges necessarie for lyfe, to all persones that nede, neuertheles bi the helpe of Christ the Lorde, wee wyll so order this prouision for the poore, and cause it so to be administred that we doubte not it shall shortely come to

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selues therunto, and wil much rather cõferre these their almes into the cõmune treasurie of the cõgregatiõ, thẽ distribute the same to poore folke after their owne myndes. For when most approued mẽ shal be made ouerseers of this matter by the hole cõgregatiõs after the institution of the holie gospte, what man is there that wyl stande so much in his owne conceyte, that he wyll not beleue, that suche men, shall both se better than he hymselfe came, in whome Christ the Lorde is to be cherished, and wyth a more sincere iudgement distribute to the membres of Christe. For God is not absente with his blessinges from his owne institucions.

As for commen almes remaynynge, and other reuenues giuen to the Lord for the vse of the poore, Item the goodes that fraternites haue for the same liberalite, we wyl procure that they shalbe brought together by the visitours into the commune treasurie of euery cõgregacion, that al poore folke maie be more lyberally succoured. It is a verye harde thinge, and full of busines to minister thinges necessarie for lyfe, to all persones that nede, neuertheles bi the helpe of Christ the Lorde, wee wyll so order this prouision for the poore, and cause it so to be administred that we doubte not it shall shortely come to

passe, that al maner of necessarie thinges shal be liberally ministred to all such as nede vn fainedly, and that wilful beggerie shalbe taken awaye, and euerye man putte to such labour as shalbe profitable, and comodious for him, so that he shal burthen no man without cause. If theyr remainie in anye place hospitalles for poore people, for orphanes, for olde men and women, for sicke, and leprosse persones, we shal procure, that the same shal be diligently loked vpon, and reformed, that nedie, and miserable folke, for whome those prouisions were made, maye haue consolacion, and comforte from thens as largely, and cōmodiously as maye be, And the cheife deacons of congregacions, and wardens of the holie treasure shal haue charge of them, so that by them, whiche heretofore haue had the procuration of such hospitalles, all thynges shalbe so administred, as they were first instituted, that all the necessites of the faythful maie be most commodiously holpen, and succourred, accordynge to the Lordes commaundment, and that alfautes, and incommodites whyche are woumte to crepe into these holi institutions shalbe resisted in tyme and that effectuosly.

Of erectinge of Scholes for Childzen.

God

God hath comprehended in the wri-
tinges of the prophetes and the A-
postles, hys doctrine of saluacion,
whereby he bringeth men to euer-
lastinge life, and sheweth vs awaye to calle
vpon him, and to praye to hym fore thinges,
that be verie necessarie to passe furth this pre
sent life handsomely, and honestly. He hath
cõmaunded that men be taught this doctrine
most diligẽtli and, that it be lerned, and kept
perpetualy. And this is a singular benifit of
God, that he preserueth hys worde beinge
sette furth in certayne bokes, from the begin
ning, vnto the ende of the worlde, wherein
we haue a sure knowlege, and doctriue of
hym, to lyue godly, and blissfully, and by the
same we maye lerne the beginning the gro-
wynge furth, and the spreadinge abrode of
thys doctriue, in to the hole worlde. Thys
benifite I saie of God is right excellent, and
verie inestimable wherefore that studie, and
care, wherewith mẽ labour, that this boke of
lyfe, and euerlastinge saluacion maye be
kepte sincere, and faythfully taught and de-
clared to men, that they maye lerne thereby
the true knowlege of God, is vndoubtedly
an office of godlines, & a seruice of god most
acceptable. For which cause God instituted
the kyngedome of Juda, and maintained it
wonderfully so manye hundred yeres, name

lp that there mighte be a people, a monge whome this booke shoulde be rightlp kepte, and a monge whom there shoulde remayne sure testimonies of God, and of his wyl towardes vs, vnto the cominge of Christ. So God preserued also after the cominge of Christe, and shall euer preserue some kyngdomes, and cōmen weales, where this boke shalbe kepte to the ende of the worlde.

Seinge than that God, and our father regardeth so much that this boke be religiously kepte, taught and lerned, it is surelp the office of all princes, and of them that ministre the commē weale, to erecte Scholes, and so to prouide mete teachers for the same, and such maner of teaching the youth of Christ, that thys heauenlie doctrine comprehended in the holie Bpble, maye euer be kepte pure and faythfullp taught in the congregacion.

Ffor thys cause it is well knowen, that at the beginning the Apostles euer instituted scholes in the congregations.

There be moreouer other liberal scieces, right goodlie giftes of God, wherebp great commodites are procured to the commē lyfe of men, and preserued, whyche also be verie necessarie for the ciuile administracion of the worldlpmatters. It is than expediēt, that the youth be enstructed herein. Wherfore if we

shall

shall suffer schooles to fall downe, and the studie of lerninge to perishe, in shorte tyme the congregations shall want pastours and teachers, and professours of other good sciences, and the commen weale shall lacke gouerners, whereby both the congregations, and the common weale must nedes vtterly perishe, and be ouerthrowen.

Wherefore we wyl, that in euerie towne aswel smale, as great, latine scholes be erected for the behofe of the youth, as the condicon of euerie place wyll suffer. And that the scholemasters, and such as shal worcke with them in scholasticale labour, may haue theyr rewarde and wages with lesse charge of the people, we wyll by thaduise, and assente of oure dioseanes after that we haue tried the cõmodite thereof, depute certaine vicarages, and other prebẽdes to this vse. Neuertheles the children shal also paie parte of the stipẽd to the maisters, namely such, as nede not the almes of the congregacion. Which rewarde euerie scholmaster shal equally dyuide with his assistantes.

Further more what order shalbe kepte in euerie schoole, what fourmes there shalbe, what howres shalbe appoynted to teach the youth: the scholmaster shal so order, as it shal seme moste conuenient for the teachinge of

chyldren, after that he hath consulted wyth the pastour, and suche as we shal make visitours, or ouerseers of this matter peculierly. For as in other thynges so in schooles also a conuenient order is of greate importance. The scholemasters, and theyr fellowes shall haue theyr office iniopned vnto them by the consul of euerie place, the pastour beinge present. To these persõs the scholemasters shal promise, that they wyll applye theyr office faythfully & teach the youth after thys sorte

First that they wyll teach the chyldren of the lowest fourme to reade, and write, and for that purpos they shal vse latyne bookes, wherein is the Lordes praier, the crede, & the ten cõmaundementes, and such like thynges pertainyng to the institution of chyldren in religion, so that wyth the first letters they may acquaynte theym selues wyth the preceptes of godlines. Hereunto they shall adde the reading of Donate. And the scholemasters shall prescribe to these children certayne latine wordes or sentences daily in the euening whyche they shal render the next daye in the moringe. They whiche haue lerned to reade, and beginne to assaye to write, shalbe remoued to another fourme. And the boke of Cato shalbe red vnto them, and they shalbe sette to lerne Donate wythout boke

whom

whom whan they haue learned, some cõmen grammer shalbe sette before thẽ, which they shall also lerne wythout booke in order worde bi worde. And the high procuratours of scholes shall principaully haue a regarde hereunto, that the childrẽ lerne some certaine and regular grammer. If or that is necessarie for manie causes. But bicause greate labour and continuall repetition is requisite to the printinge of grammaticall rules in childrẽ, and the children themselues abhorre from thys labour, the most parte of scholemasters neglect the rules of grammar, or teache thẽ negligently and make haste to the readinge of poets, and Tullie, and such like authors, whyche is pleasaunter both to the teachers, and heares, than the perpetual repetition of the rules of grammare is. But by this preposterous maner of teachinge, the youth is greatli hindred, for thei neuer lerne to speake certaineli, and purely, whan they be not accustomed to certayne rules of speakynge. Wherefore the scholemasters must be enioyned with singular diligence, and bounde by an other to teache a certayne accustoumed, and reguler grammer, and certayne preceptes of speakinge, & to beate in the same with cõueniẽt interrogaciones, and answeres that they maye be grammarians, and knowe a-

certayne way to speake latine. In thys company than of the seconde fourme, the childrē shalbe reteined so lōg, til they haue perfectly lerned Donate, and al grammar rules. And herwyth besides Cato, Aesopes fables, and some dialoges of Mosellane, or Erasmus, shalbe expouned, and such other good for exercises, and preludies.

And the thynges that shalbe interpreted vpon one daye aboute euenynge, they thē selues shall interprete the same the nexte daye, with the declinacion, and cōiugacion of some nownes, and verbes, wher rules of the gendre, case, preterperfectetens, & supine shalbe demaunded of thē, as al good scholmasters know they must do, and wil do also diligently. Further more this fourme must be dayly exercised in writinge, and euerie one shall deliuer to the master some enioyned writinge

After the children haue lerned the Etimologie or rules of grammare metely well, a thirde fourme shal be appointed of suche, as haue profited so far in learninge. To these children the masters shal expoune Tirence, and the Aeneis of Virgil, and they must procure, that they learne perfectly the rules of construction which the masters shal declare with plaine, and euident exemples. Further in the repetion of a lesson, these two exercises

must

muſt be diligently retained, namely that the childrē do euer declare the conſtructiō of the text, and alſo adde the rules ſo that they recite the coniugations, and declinations and ſhewe the rules of the ſame. In this exerciſe of repetinge, and examininge, a lerned, and faithfull maſter ſhal teach, how manie waies the ſame ſentence maye be ſpoken in latine, with ſuch declaracions of the propriete, and elegancie of the latine toung, they ſhal cauſe more plentious fruit than may be here fully expreſſed. But this matter conſiſteth altogether in the faythfulnes, and dexterite of the maſter. Wherfore men thoroughly learned faythfull, and prompte in teachinge, muſt be ſought furth, to haue the gouernuance of ſcholes, cheifely in greate townes.

In thys fourme there ſhalbe a certayne howre appoynted euerye weeke, at whyche howre the childrē ſhal reherſe wythout boke the rules of grammar, that they forget them not. The maſters maye alſo change thir lectures, and in the howre deputed to virgil, expoune Tullies epiſtles. In thys furme alſo euerie childe ſhall write, and delyuer euery weeke a latine Epiſtle, that together thei may learne both to ſpeake & to write latyne

The fourth fourme ſhalbe of thē, whiche haue lerned theyr grammare rules, and conſtruction, and haue attained a metly good la

tyne toung. To thē afterwarde some logike shalbe red, as the logik of Cesarius, Philip, or Sturmius, and some easie accentinge, as of Murmelius, or some other lyke. In thys fourme more ouer some bookes of Ouides Metamorphosis, de pōto, and Tullies offices shalbe red, The childrē of this fourme shal also be sterred vp to write verses which they shal deliuer to the master euerie month. But forasmuch as manie be of that nature, that thei lern to mak verses with much difficultie, the shole master shal vse such moderacion in requiringe thys studie, that he maye exercise euerie one in that, that he shall percepue the nature of euerie one, to preuaile in. Howbe it he shall exhorte the dulle also to this arte, that thei do not vtterly caste a waie thys art, for the greate profite, which it hath vndoubtedly. But they shall stirre them to trauaile furth as much as they canne, and to write some verses though they be but fewe. For this exercise maketh perfite graunmarians, and putteth the youth in remembrāce of manie necessarie thinges of figures, of sōdrie wayes to speake latine, and fedeth marualously copie of latine speach.

Two howres a weeke shal suffice for the readinge of logike. But whan it is ended, it must be begonne a gayne. At other howres

the

the master shal interprete to theim, to whom logike is red, the greke grammare, if they be fitte for that purpose, & whan he hath ended the grammare he shal expoune Hesiodus, or Phocilides, or some like thinge, as a wise master shal percieue to be profitable for the children. But the exercises of grammar rules, and construction shal not be omitted in thys fourme, but shalbe vsed in the repetition of Ouide.

These be the lectures, whiche maye conuenently be reade the seconde, thirde, fifte, and sixte daye of the weke. For seinge that christiã scholes ought chiefly to serue for the mainteinaunce, and furtherance of the knowlege of God among men, and to retaine, and promote the doctrine of Christe, and the hole true Christian religion, we wyll, and commaund that vpon the furth daie of the weke the schole cease frõ other lectures, and exercises, and that thys daye be bestowed vpon teaching the catechisme, and demaũde, what the children canne saye therein, And we wyll do oure endeuoure that some commẽ, and vniforme Catechisme shalbe vsed throughout the hole diocese. For we must not graunte to the schoolemasters that euerie one shall make a newe catechisme, but we wyll that they all vse the receyued, whiche they shal so declare,

and

and beate in to children, that the youth maye be kepte, and euer furthered in the sincere knowlege of Christ, in faith, and communion of the congregacion.

And the selfe same doctrine must be taught in the scholes and in the cõgrgaciõs. Which thinges the ouerseers of the congregacions, shal cheifly loke to. Furthermore the schole-mayster shal exhorte his elder scholars to the communion of the Lords supper, but let him first enstructe them diligently of this sacrament, and examen them.

Finally in this fourth daye of the weke, whan the catechisme shabe handled, let euery childe of the lowest fourme be hearde, whether he can saye in latine, and in hys mother toung the partes of the catechisme, that is to saye, the Lordes praier, the crede, the ten commaundmentes, the wordes of baptisme, and of the Lordes supper, and of discipline, and christian correction, as they are wrytten, Math. xviij.

Upon the same day the schole master shal grammatically interprete to hys elder scholers, and to suche as came attaine to it, the Gospel of the sondaye nexte folowyng, and shal declare the sume of that lesson to them, and shewe them what thinges are touched therein concerninge faith, and other vertues

that,

that, the scholemaster, and the youth may accustome them selues to knowe more certainly, and to serch out more religiously, the thinges that be taught in the Gosples lette the Saturday be bestowed vpon Musike, that vpon that daye the rules of Musike may be taught and the yong men instructed, and exercised to singe, cheifely those songes, which vpon the nexte sondaye shalbe sounge in the temple. For scholemaysters and scholars must not only be present at the songes in the congregacions befor other, but they must also beare the cheifeste stroke, not only vpon holie dayes, but also vpon other dayes, whā there shalbe holye assembles as it shalbe appointed, after the cōdicion, and commodites of euerie place. In this mater suche moderacion must be kept, that the childrens heath be not hurted in the winter thorought colde, if they be deteined to long in the temple, and that they be not so occupied in singinge that their study of lerninge be hindred. It pertaineth also to the maintenaunce and encrese of grauite, and religion in temples, that to sondrie, and longe songes be not vsed. But these thinges, and suche other that pertaine to the dignitie of holie assembles & edificaciō of the people of Christ, the visiters shal appoint accordinge to the oportunitie of euerie place.

Of

¶ Of the schole of deuinitie.

But for maiteinaunce of Christean doctrine, and holesome administration of churches, those firste beginninges are not onely required, whyche be gotten in the scholes of children, but furthermore it is necessarie that men giuen theym selues altogether, to lerne perfetly the vniuersal scripture of the prophetes, and the Apostles, and to excusse al the hearde questions whyche haue exercised the churche from the begninge, Item to knowe the waye, and meane, whereby the holye fathers in theyr time defended the Lordes truth in the cõgregacion, and kepete the same pure vnto vs, and finallye howe we maye in our time defende, and retaiue the same.

That there maye bee euer in the congregacion meete men, and well furnished to set furthe, and defende the doctrine of Christe, and that so the true doctrine of Christ reueled vnto vs from God, and comended and declared by the Appostles, which the true catholike church of Christe hath euer holden, maye be kepte, and spreade furth vnto oure posterite by the grace, and goodnes of christ thys of righte ought to be chiefeste care of great princes, and al gouerners of commen weales, as in dede, it is the principall seruice of God.

For

For these causes the Apostles, and their disciples instituted in theyr congregacions such peculiar lectures and scholes, as we read of Johan the Euāgelist, Polycarpus, of the scholes erected Antioch, Alexandre and constātinople. And such wer scholes at the beginning, whych nowe be ecclesiastical colleges.

And this maner of institutinge such scholes was verie profitable to the cōgregacions for foure causes. First that the writinges of the Apostles, and prophet in such colleges, and scholes, might be preserued from perishinge. Secōdly that there myght euer be witnesses of the Apostolike writinges, whyche shoulde be true, and which counterfeit. For euen strayght waye at the beginninge some writinges were carred aboute vnder the name of the Apostles vntruly, whyche were furth with reiected, and noted by these scholes. As we reade that Jhon the Euangelist reproued one, for addyng a false appendice, to the Actes of the Apostles. Thirdlye, that such scoles might bear witnes, what doctrin and vnderstandinge of the scriptures was taught by the Apostles, least straunge doctrines, and enterpretations of the scriptures and suche as fyght with the doctrine of the Apostles might crepe in, the authours wher of should be vnknowne, or elles aduersaries

to

to this testimoni of the cõgregacion. Fourth ly that out of suche colleges, and scholes meete teachers and gouerners might be taken for other churches also. These, I thinck wer the causes, whi ther wer alwaies in the congregations such companies and colledges from the beginninge, whyche after that they wer euriched by the liberalitie of princes, and godlye men, thei were broughte to such colledges of Cannons, as we se nowe a dayes.

But forasmuch as the studie of the holie scriptures is euer quẽched a greate while sithens in these colledges, & many other slanders pernitious to the cõgregations ar com in with a lamentable ignorance of holy matters, surely, the great nede, & necessitie of the congregations requireth, that scholes be restored, and preserued alwaye as the Lorde wyl helpe thereunto.

Wherfore we also haue purposed to erect, and cõstitute such a schole of Diuinitie at Berne, wherein after the custome, some mete readers shal teach the holye scriptures and other good learnyng, in which we wyll also procure that the studentes shal haue a place, and a table as the maner is in other vniuersities. And moreouer, we wyl depute somwhat for poore younge men.

There

Of erectyng of scholes.

There shall then be appoynted for a beginning seuē professours in this our schole. The firste shall professe diuinitie, and shall teache openly two dayes of the wieke in the olde testament, and two other in the newe, to whose iudgement we wyll permitte, that he shall chuse out of the holie bokes, those, that he thynketh wyll be moste profitable for the hearers, as in the olde Testament, Genesis, Deuteronomie, the Psalmes, Esaie. In the newe, Paule, John, Luke. And this professoure shall so moderate his doctrine, that it agre with this sūme of holie doctrine, which we haue described in thys boke, and whiche is in deede the doctrine, and meanyng of the true, and catholike churche of Christe. This principall reader of diuinitie shall also exercise the office of the superintendant in the cōgregrations nigh aboute, and as the rector of thys schole, he shall haue charge of the other reders and shal warne thē of their duti if neede be, and if they do not their duties he shal bryng the matter before them, whō we wyl appoint to be vphoders, and maynteners of thys our ordinaunce. He shal labour also to maynteyne mutuall cōcorde betweene the professours, that one hurte not an other wyth wordes, writinges, or other wayes. And he shall decree, and put in execution, by

the aduise and assent of the other readers, thynges pertepnynge to the discipline, and correction of the youth.

The seconde reader shal also examine the holie scripture, but there wythall he shall teache the hebrue tonge. Two dayes in the wieke, he shall enterprite some boke, wyth a theological exposition. Foure dayes he shall reade hebrue in order. First he shal teach the grammer, and then he shall expoune some boke of the Bible, and therin he shal declare the rules, and vse of the grammer, that thys tonge maye be more certepnely knowen of ponge men, and be made more familiar vnto them.

The thyrde professour shal reade logike, and the greke tonge, both twaine euerie day in the wieke, in the which he muste teache, as vpon the seconde, the thyrde, the fifte, the sixt day of the wieke. Which thynge shal not be harde vnto hym, whiche hath attepned but euen a meane knowledge of both the artes. For he that hath once wel percepued the rules of Logike, shall not haue muche a do to teache them.

But he shal chuse some cõmune, and good Logike, as is the Logike of Cesarius, philip. or Sturmius. And he shal not chaunge that, that he hath begonne to teache, and moreo-

uer

ver as often as he hath ended the same, he shall adde some boke of Aristoteles his Logike, whom he shall interprete in greke. But he shall chose the easiar bokes, as is the boke of Porphyrius or of the Predicamentes, or some parte of the Analitikes, that the youth maye be prepared to the readyng of Aristotle. And he shall moderate all these thynges accordynge to the capacitie of the hearers. When the boke of Aristotle is finished, he shall returne to the accostomed Logike of Cesarie, Philippe or Sturmius.

In the other houre, when he muste reade greke, this reader shal first teache the grammar, and afterward Hesiodus, or some part of Homere, or some Tragidies of Euripides, or Sophocles, or some oratiō of Isocrates, or somewhat of Luciane, or Herodotus. Those ended he shall returne to the grammare.

The fourth reader shall profesle Rhetorike, and shall reade euerie daye twyse, one houre he shal bestowe vpon the preceptes of Rhetorike, and he shal chuse some good Rhethorike cōmunely vsed in the scholes, which ended he shall exponne Erasmus his boke de copia rerum, and after that some bokes of Quintilian, namely the second, the thirde the eight, and the tenth.

On the other houre he shal expoune some oration of Cicero, wherein asmuche as he shall thynke needfull, he shall declare howe the oration agreeth wyth the rules, and preceptes of Rhethorike. Howbeit some tymes in the steede of orationes, he shall mengle some what out of the poetes. This reader of Rhethorike shal also professe moral philosophie. Therefore in the houre deputed to thys lecture, he shall expoune sometymes Tullies offices, and sometymes he shal interprete Aristotles his Ethikes in greke, and shall introduce the youth to the readynge of these bokes.

The fifte reader shal be a grammarian, for though thys schole shall be appoynted and instituted for thē that haue learned grāmare in the scholes of chyldren, yet for as muche as the wittes of chyldren, and yonge folke be vnlike, and some when they come to these cōmune lectures, knowe not their grāmare fully, and some forget the same, it shall be necessarie that amonge other cōmune lectures some chyldely exercise in grammare be also retayned.

Lette the professours then, whē they haue tried the learnynge of euerie one, distribute the chyldrē into certeyne, fourmes, as euerie one hath profited in learning, and lette them

pricks

pricke those forwarde, whiche haue not bene sufficientlp trained in grammare, to learne the same more perfectlp. To thys reader there muste be two houres assigned euerie daye, in whiche he shall cause the youth to rehearse wythout boke the rules of grammare, euerie one in ordre. And thys custome must needes be euer retepned in scholes, and not chaunged. And forasmuche as the youth vnwillinglp sustepneth thys exercise, the professours muste all agree vpon the maintenaunce of thys statute, and cõpell the youth wyth punishmentes to thys exercise, euerie one accordynge to his age, and according as he hath profited in learnynge, that they may make their hearers perfecte grammarians, whiche thinge healpeth excedynge muche to true and substantiall learnynge.

For cõmune studies are greatlp endamaged in thys tyme, by reason that a perfecte institution of grammare is neglected, and manie younge men go to other professions, and artes, before that they haue perfectlp learned grammare. Of whiche hinderaunce though all faythfull enstructours of youth complayne, and as muche as in them lyeth, woulde gladlp remoue the same from their scholars, and compell them to learne grammare perfectlp, yet they wante the authori-

tie, and ayde of them, whiche haue superiour power in scholars. Wherefore we wyll that oure ouersears shall diligently resiste thys euyll, and procure wyth all diligence that thys exercise of grammare be faythfully mayntayned, and sette forth. In the other houre thys reader shall cause the chyldren to rehearse without boke the accentynge of Mycillus, and shall require of them, that they exercise them selues in wrytyng of verses. And for thys purpose he shall expounde some Poete vnto them.

We wyll that the sixte professoure shall reade Mathematicall sciences, and naturall Philosophie, and we thynke it sufficient that he reade one houre in a daye. Therefore on the seconde, and thyrde daye of the wieke, he shall teache Arithmetike, and that done he shal reade the litle boke of the Sphere made by John de Sacro busto, whiche muste be diligently declared to the youth. Afterward he shall returne to Arithmetike, and shal cõtinue therin. On the other two daies, namely vpon the fifte, and the sixte, he shall professe somewhat in naturall Philosophie, and he shall chuse some vsed, and approued boke in thys arte, as Summula Alberti, or Philippes boke De anima, or some such that is not veri lõge, nor obscure. Whã these be en-

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ded, he shall take in hande to declare some short Cosmographie, as the Cosmographie of Appian, wherein he shal teache the youth the maner of comptyng diligently.

The seuenth reader shall be a lawyar, whyche shalle expowne the Institutions of Justinian one houre euerie daye. For it shal be good to introduce gentlemēnes children, and the chyldren of other worshyppfull Citizins, whiche shall come to thys schole, to the knowledge of the lawe, teachynge the fyrste principles of thys arte. Whiche thing shall haue thys commoditie, that while they trauayle in the lawe, they shal perceiue how greate the vse of other artes is, chiefely of Rhethorike, and Logike.

But bycause manie chyldren, and ponge men shall come into thys schole, a phisition, and an Apothecharies shoppe shall be needfull. Where we wyll haue an eye to this cōmoditie also.

Euerie weeke on the fourth day thre professours shall come togyther, the Rethoritian, the Logitian, and the Grammarian, that they maye examen the ponge mennes wrytynges, as well prose as verses, and amende some of them, that the youth maye see what thynges be faultie, and learne to auoyd the same, and to wryte better. The professours

also shall procure asmuche as maye be, that the scholars do euer speake latine.

Of disputation.

It pleaseth vs also that foure tymes in a yere, a disputation of diuinitie be kept, vpon a saturdaye, in whiche disputation the professours, of diuinitie shall sitte as Iudges by course. But the professours of artes shall procure, that some disputation, or declamation be vsed euerie moneth. In disputations lette the better learned amonge the studētes make argumentes, and then the professours thē selues. At these disputatiōs we wyl haue a Rector to be euer presente, that they maye dispute comely, and wyth friendlie myndes, and that the disputations gyue not occasion to pernitious brawlynges, and dissentions. Further it shall pertayne to the Rector to see that profitable matters be sette forth to be disputed of, and suche as be offensiue to no man. The same man shall diligently exhorte the youth to the holie communion, and shal labour to bringe to passe, that they go to the Lordes table often in the yere. But they that shal come to the communion, shall fyrste aske absolution, and then they shall be examined, what they haue profited in the doctrine of Christe.

But howe the houres shall be destribu-

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ted, when euerie professoure shall reade, the professours themselues wyth the Rectour, shall appoynte, whom we wyl also to make statutes by commune aduise, concernynge the maners of the studentes, whereby they maye be allured, and driuen to those thynges, that pertepne to godlines, and other vertues, and whereby also they maye be an exemple to other men, of godlinesse and honestie.

The Rectour then, and the professours shall make lawes, that the Scholars at conuenient tymes go to the temple comely, and together, that they be present in the holie assembles, heare sermons, praye wyth the cõgregation, vse the Sacramentes, offre their gyftes to Christe the Lorde for the poze, that they eschue vngodly othes, euyll speakyng, cursynge, and all noysome, and vncleane speache, all glouttonie, dronkennes, and vnchastnes, that they weare comely and honest apparell, not iagged, or otherwise gaye, and proude, that theyr gounes come doune beneth theyr knees. These thynges and suche lyke, pertepnynge to discipline semely for christian Scholars, and to honestie, shall be comprehended in statutes, and enacted with punishmentes.

Suche a Schole, out of which most am-

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ple cõmodities shal come to the congregation, and that euery order of mẽ mai be wel instituted, and mainteined, so that not only the professors shal haue iuste stipendes, but also certeine poore scholars shalbe founde, if the reuenues of one abbaie be appointed hereunto, which now be wretchedly wasted. For ye mape fynde many Monasteries euerie where, in whiche there scarcely remaine fiue or sixe monkes, and such men, as neither be, nor cã be any waies profitable to the cõgregation, and whiche moste shamefully waste so greate riches consecrated to Christe the Lorde, and to his cõgregation. Wherfore al princes, and such as administre the supreme power ought to see that these thinges be corrected after a christian sort, and that these cõsecrated gyftes of godly mẽ map be turned to that vse, for which they were dedicated to the Lorde. Whiche thinge we truste by the healpe of God we wyll procure not vnprofitably with the aduise of our men.

By what meanes a christiã reformation of holy ministerie, and cure of soules map be begonne, and practised in parishes.

That parishes, and the holye ministeries in the people of Christe,

maye be ryghtly seene vnto, it is chiefely necessarie, that euerie parishe haue his meete ministers, whiche wyll do theyr office in the congregations wyth al faythfulnes, and diligence. Wherfore first we wyl procure that al parishes be exactly visited by wyse and graue men, whiche woulde gladly Christes worde to be promoted. These men shal examē, what maner of pastours, and ministers be in euerie congregation. For if the people shal be ryghtly brought to Christ the Lorde and be instituted, & edified in faith towardes hym, they muste needes haue suche guydes, and pastours, as be learned vnto the kyngdome of God, as sayntr Paule prescribeth vnto hys disciples Timothe and Tite, and such as burne wyth a zeale to bryngе many therunto, finally suche as be meete to teache other to keepe those thynges that Christe hath commaunded vs all to keepe, so that the pastours and ministers be furnished to teache other, faste keepers of the faythfull worde, that they may be able to exhorte thorowe holesome doctrine, and confute them, that gayneſaye the same. For if the salte be made vnsauerie, no thynge cā be salted therwyth, and if the light be darkened, darkenes obscureth all thynges. But it behoueth pastors, & techers of cōgregatiōs to be to other

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in the steede of salte, and a candle in the waye of the Lorde. You be, sayeth Christe to his disciples, the salte of the earth, and the light of the world. Wherefore by the healpe of God we wyll procure wyth as great diligence as we can, that in oure dominion suche be made pastours, and ministers ouer congregations, as wyth vnfeyned diligence laboure to lyue accordynge to the Canon taught of the holie goste by the ministerie of sayut Paule, and muste straitely required by all the Canons of the holie fathers, though being letted thorowe mannes weakues they can not perfectly attayne to the same, neuertheles at the leste in the principall matters whiche pertayne to the holie ministerie, they shall order all theyr doinges accordynge to thys Canon. Firste then, whiche thynge is also necessary to the reformatiō of the church we haue determined to admitte none to the administration of congregations, ne to suffre anie in the same, whiche is in a manifeste crime of intemperantie, or vnchastnes, or couetousnes, by vniust gaine, by vsurie, or anye other fraude in bargaining, or in anye wrōge done to his neighbour, yea whiche declareth not a true zeale to lyue temperately, iustly, gently, friendly, and godly, and to enstructe their household in the same waye. For where

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thys zeale wanteth, there lyuely faythe can not be, nor the true knowledge of Christe. Howe can suche then teache fruitefully, and be meete witnesses of the faythe in Christe? For, asmuche as they build wyth doctrine, so muche they pull doune agayne with their vncleane lyfe. For it can not be that suche should cõstantly teache true doctrine, seinge they loue not God truely. Wherefore it is muche more tollerable to haue fewe, and the same verie godly pastours, and feruent in the zeale of Christ, tyl God him selfe vouchsafe to thrustе forth more meete workmen in to his harueste, then to cõmitte the congregations, though they be neuer so small, to their faythfulnes, whiche them selues knowe not Christ. For no man knoweth Christ, which studieth not to obey his commaundementes and to keepe him selfe cleane frõ wicked, and mischeuous actes. 1. Ioh. ij. Euerie one that sinneth, hath not sene God, nor knowẽ him.

And that al vnchastnes, and vncleane life may hereafter easely turned awaye from the ministers of the congregations, we beseeche, exhort and require of them al, which be now set ouer the cõgregations, or shal be hereafter, that wyth all diligence they ordre theyr lyfe so godly, temperately, chastly, and holily, that they maye be gydes to the people

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of Christe, not onely in doctrine, but also in exemple of life, and that they may bring the same to Christe, casting before no man anie blocke to stumble at, through wicked dissolute and unchast lyfe.

But to whō it is not giuē to live blameles, and holily without mariage, we thynke it not our parte to forbidde them holie mariage. But thys we beseche them, and require of them, that if they wyl entre into holy mariage, they entre into it holily, and in the Lorde, that is to saye, lette them seeke them selues suche wyues, as they maye well hope shalbe an healpe to them, not onely to leade forth theyr priuate lyfe godly, and wythout reproofe, but also to execute the holie ministerie of the cōgregation more readely, and religiously. Let them then desire of the Lorde, and wyth godly diligēce let them seeke women excellinge in religion, and all honestie, godly, and holily brought vp, hauyng good testimonie amonge the congregation. For the holie goste requireth suche wyues of the ministers of the congregation, and the verie great necessitie of the congregations requireth the same.

They that desire to marie them, whom they had for concubines before, shall not be permitted so to do wythout the consent of

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the visitors, whiche shall determine herein that, that shall seme to be profitable for the congregation, and conuenient for the holie ministerie. For euen the familie of the pastours must garnishe the Gospel of Christ, and theyr wiues muste be an exemple to other wiues in al godlinesse, and chastitie. As the holy goste commmaunded by S. Paule.

Secondly we haue determined to admit no man to thys ministerie, nor to suffre anie therein, whiche applieth not the readynge of the holie Bible, and hath not profited so far in christian doctrine, and lyfe, and also in the knowledge of administringe the congregation of God, that at the lest he be able to declare the customable, and communely vsed lessons, whiche are wonte to be propouned to the whole congregation out of the scriptures, and conueniently handle by the same the principal articles of oure doctrine, and moreouer enstructe tollerably chyldren, and more aged folke, yea the vniuersal people of Christ, in the religion of Christ.

Thirdly whereas that a mā may rightly order the holy ministerie, & profitably serue the cōgregations therin, it is necessarie, that he entangle not hym selfe in the busines of thys lyfe, but gyue hym selfe wholy with al diligence to readyng, doctrine, & praier, we

exhort

exhort and require by the cõmaundement of Christ, and by the authoritie of our archebishoplye office, of al pastours, and curates of soules, that they vtterly bid al worldly, and fleshly cares, and busines farewel, and caste the same frõ thẽ, as (beside the lawe of god) the canons require with great seueritie. For cõcerning the necessaries of life, we wil faithfully procure, that euery mã shalbe liberally prouided for, that beinge discharged of the care of this lyfe, they maye wholy gyue thẽselues both to lerne the holy scripture, and to studye the same day and night, whiche onely enstructeth vnto saluation thorowe fayth in Christ, and also to prayers, wyth which only we may obteyne the true vnderstandyng of the scripture, and the gift and grace to deliuer the same wholsomely vnto other, and luckely to serue Christ the Lorde in thys office vnto the edification of the cõgregation.

Fourthly we cõmaund that the pastours haue often cõuocations, and godly exercises in the same, whiche we wyl appoynte in certeyne, and conuenient places, and tymes, as the cõmoditie of the cõgregatiõs, and ministers shall suffre, and herein they shall vse none excuse, excepte it be verie necessarie.

In these conuocations one shall faythfully, enstructe, warne, and exhorte an other of

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the sincere vnderstandyng of the scriptures, and of the holesome administracion of their office. For seing that the knowlege, and vse of a pastorall office, is so miserably lost, we wyll appoynte by oure visitors, as much as we maye, some pastours, and teachers in certaine places, which be some what more furnished in the knowledge, and religion of the holie ministerie, to whose the other pastours and ministers dweling nigh aboute, shal resorte euery weke, or as often as it shalbe conuenient, and shal heare of them the exposition of the scriptures, and other thinges pertaning to pastoral cure, & so better furnish thē selues vnto their office. And if cases, and difficultes hapē in theyr ministerie, out of which thei can not vnfolde thē selues, let thē vse the counsel of these men. And if they be warned that thei haue erred, or don amis in ani thing let them take that warninge in good parte, and regarde it wel, and diligentli amend thē selues in that, wherein they erred, and lette them, if they haue not fully executed theyr office in ampe pointe, recompense the same studiously.

Further more we wil also institute greater conuocations to be kepe twise a yere, and beside those we wyll haue two to be kepte euerieyere in our cite of Colone, as the olde

custome is, wherunto the Deanes onli shal resort, and thei which haue some peculier businesse there, or be called thither.

To these conuocatiõs than, the pastours and Deanes euery man according to his order, shal come together studiously, neyther shal they absent them selues from thens, except it be for a necessary cause, we wil prouyde also that euery congregation shalbe visited euery yeare by mete visiters, whiche if they haue perceiued any faute to haue crept into the parishes, which thei them selues cãnot amende, they shall propoune the same in the greater conuocations, that it maye be amẽded by the authoritie of a synode. Wherfor we wyl chuse men excellyng in wysdom faythfulnes and authoritie, asmuche as the Lord shal geue, to rule this conuocatiõs, and to execute visitations, to whom we wil geue such authoritie, that they maye resist fautes, and inconueniences whan they aryse, and vse fit remedies.

Nowe all the actes of conuocations, and visitations must be referred hereunto, that al parishes may haue faythful, and mete ministers, whych may execute their ministerye faythfully accordyng to Gods worde, and want not iust defence against vniust violẽce and cauillations of wicked menne. And that they

thei, which haue not faithfully executed the holy ministery, or be found to haue committed any faut in their liuyng, be corrected or if that cannot be brought to passe, that they be remoued from the holy ministery. Finally, forasmuch as sondry chaunses, & diseases and other lets of the holy ministery happen daily vnto pastours, as vnto mē, this thing shal also be decreed in cōuocations, & visitations, whā it happeneth to some minister by reason of sikines, or some other cause, that he cannot execute his ministery himselfe, that some of his felowes, if ther be sondry ministers in the same congregation, as it happeneth in townes or some of his neighbours, if any haue no felow, as it is wont to be in vilages, shal supply the rome of the minister, so empesched, that the people be not any wher defrauded of the holye ministery of Christ.

Of the reformation of canonical colledges

Canonical colledges ar now a daies for the most parte of two sortes. Some ther be, into which the sons of Dukes, Erles, knightes and noble men are only receiued. Ther be other, into which the children of other men ar admitted. Nowe where as all these wilbe counted clearkes, and partly also priestes, deacons, &

subdeacons, and some cānons, that is to say reguler clarkes, if a lawful and canonical reformation of these persons shoulde be taken in hand, it behoued surely, that al thei shuld buckle thē selfes to that maner of ministring to the cōgregatiō & also of liuyng, which the rules prescribe to such persons, that is to sai, they should apply them selues to the cure of soules, and to the edifiyng of the reste of the cōgregatiō in the doctrine of Christ, I mean that the preistes should endeuour thē selues to preach and minister the sacramentes, and gouerne ecclesiastical discipline, the deacons and subdeacons should apply the ministery of the same doctrine and sacramēts, and the distributing of almes, wherūto the other orders of the clerks shuld set their hands also, euerimā according to his place & degre. Ffor this is the proper office of al the clergie, as the authorities of the cānōs and olde fathers testifie, to fede the flocke of Christ. Clerkes fede the shepe, I am fed sayth Jerome to the iiodo, where he numbreth him selfe amonge Monckes, and sheweth a difference betwne Monckes and clearkes.

And where as in a christian reformation of churches, we ought to haue a regard here vnto & to seke this thing with al diligēc nāe ly that al thinges may be restored in the cō-

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gregations right cõmodiously, & with as lyt
tle offence of mẽ as may be, that the reforma
tiõ consist not only in glorious writinges, &
nothing in dede, for the christian mẽ must do
al thinges sincerly, therfor in the reformatiõ
of ecclesiasticall matters we must bryng to
passe, that the holy ministery, and hole doc-
trine of Christ may be restored to a sure in-
stauratiõ of religion, and to the welth of the
vniuersal congregatiõ. This ende thã being
set before vs, & sincerely regarded, we think
this way of reformation should be taken in
hand in cathonical colleges.

ffirst we will that our reuerẽd chapter of the
hiest, and principal colledge, shal retaine and
kepe styl their free, and canonical election of
al their felowes, and prelates, al their digni-
tie, old lawes, libertes, and preuileges as they
haue had of old time, and vse the same frely,
and frãkly without let or perturbatiõ of any
man, howbeit vnder this cõditiõ, that in doc-
trine, celebratiõ of Masses, administratiõ of
the sacramẽtes, and other ecclesiastical mini-
steries, thei so behaue them selues, as it is de
scribed in this our forme of reformatiõ. and
that thei order their life, as it becommeth thẽ
that profes the discipline of clearks, and thei
must passe other in religiõ, that not only no-
body be offẽded with their conuersatiõ, but

that manie by their exemple may be alured and stirred vp vnto al godlines, and honesti
Further that thei so order and moderat their lessõs and sõges in the tẽple, that thei fech al thinges that thei wil read, or sing out of the diuine scriptures or at the lest that thei disset not frõ the same. Which thing that we may bring to passe more cõmodiously. & certainli we offer our selues to chuse, & to ioyne mete mẽ for this purpose to thẽ, whõ it shal please our supreme cãons to depute to this matter which with their chosẽ mẽ, shal examen the bokes of holie lessõs, and sõges that ar now vsed, and shal fraime al thinges that must be read, or longe in the temples thorough the yere, according to the rules of the holie scriptures. So that not only our principal Chap, & college, but also al other clerkes thorough oure citie, and diocese shal haue a forme, and maner, that they maye folowe to reade, and singe in temples. And that the vse of the latine tounge maye be keptein congregacions: we wil that it be fre, and lawful not only to our principal Cha. and college, but also to al other colleges thorough our diocese, to vse the latine tounge in goddes seruice, & yet so that wher as parishes be incorporated to col leges, those lessõs, and sõges, which are vsed for the peple, be red and sõg in douch, as it is

cõstituted in this our fourme of reformacion that the cõmen people maye vnderstande the thinges, that shal bee red or songe out of the scripture, and adde their Amen to the same.

Thirdly let the colleges of Canõs thowe our whole dioses prouide, that the parishes which they haue had long time incorporated, wante not mete pastours, teachers, and scholemasters. And that they be not defrauded of iuste wages, lest these cõgregacions shoulde want lawful ministerie both of religiõ, & also of cõmune lerninge. And if the colleges shall thyncke that they are burthened therewith, their maye some vicarages, whan they shall be vacant, be turned to thys vse, which is right necessarie for the cõgregaciõs. Fourthly that there be appointed in our prẽcipal college tow men of excellẽt lerninge, & religion to preach to the cõmen people dailye to whom let their be tow prebẽdes assigned and it shalbe cõueniẽt that they be exẽpted frõ the quiare for the purpose rehersed. Fiftly that thei order a schole of the college with singular diligẽce, that the ponge princes, and Erles, whiche be appõinted to the high college, and also other maye be so taught, and instructed therein, that they maye be an ornament and aide boeth to thẽselues and also to other, and to the hole congregacion of God

Sixtly we require that euery prelate, and cānon of our principal colledges execute the ministerie, that is peculyarly enioyned to euery man faythfully, and diligently, that is to say, that the prouost, and euery Archdeacō prouide euerye man in his Archdenerie, first that the congregations and scholes be fayth fully loked vpō and renued in tyme. Secōdly that the goodes of the church be faithfully kept and distributed, and nothing wasted therof, or alienated from the congregation. Furthermore, that euery mā exercise his iurisdictiō in his Archedenery after that sorte and reformation, that hertofore we haue prescribed in our seculer, and ecclesiastical iudgemētes, and will prescribe hereafter by the aduise and consent of our counsayle.

Finallye, let this be the proper charge of the prouest, that asmuch as he may, he maintain the goodes of al the churches, and suche as shalbe geuen to scholes, and that he bring to passe that al the ministeries of the congregaciōs of hys Archedenery be restored, and preserued euery where, and renued whā the matter shal so require accordinge to Gods word, and this is our forme of reformatiō. So it shal pertain to the Deane of the principal colledge, first to labour herein, that all ecclesiastical ministeries, administrations of

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sacraments and their ceremones be ordred and executed chiefli in the principal college afterwarde in other cõgregatiõs also accordynge to the lordes worde and thys our reformatiõ Secondly that all the Canons of the principal college, order theyr life wel and honestli, and liue in Christian discipline, as their profession requireth. Further that he bestowe faithfull labour aboute the colleges matters, that they maye be rightly, and tymeli hãdled and dispatched as cõmodiously as maye be. Finalli that he haue a peculiar charge of the preachers of the high college, that there be euer mete mẽ appointed, and that they, which be appointed do their dutie diligently.

For the performaunce of al these thinges the Subdeãe or Vicedeãe muste be an helper to the Deane, and in the absense of the Dean he must exequute al the forerehersed matters pertaning to the Deane.

The ouerlear of the Quiar shal procure, that al thinges be cõely, and religiously red, and soung in the Quiar, and in the assemble that is wounte to come to gether to the principal temple, and that al troblesome, and vncomelie actiõs be eschwed. The office of the scholerulers of the principal college shallbe, first, to prouide diligently that the schole of the high colege haue faithfull, and mete tea-

chers, and that the same rider, and exequite their lecturs, and ecclesiastical exercises righ li, and cōely. Secōdli to procure that the yon ger Canons be stirred vp, warned, and pric ked furth to godlie, and honest studies of ler ninge, and also to a semelie institution, and framinge of their life, and maners. Further to watch that thei, which must be appointed to the holie ministeries, be lawfullp examined, and that no mā be admitted or ordained to anp holp ministerp, except he be approued accordinge to this our reformacion. Finallp he shall faythfullp exequite his wounted of fice in the chapter houses, in demaundinge of sentences, and in speakinge, and aunswering In the name of the chapter.

After the same sorte other Canons also must faithfullp applie their office, and mini sterie aswel noble mē as priestes in reading, and in hādlinge matters of the college in the Chapter, and obeinge theyr prelates, as it is conuenient.

And whā Canons, which be priestes shal not be boūd to somanie masses, as they haue ben heretofore, it woulde please vs, that this waie be kepte cōcernig them hereafter, name lp that tow of them be deputed, and bounde vpon the sōdaies, and holie daies to celebrate the holie Eucharista, and to dispense sacra-

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mentes. Tow to preache, whyche therefore ſhoulde be fre frō the Quiar, Tow to reade diuinite in the ſcholes. Tow to ſtudie the lawe, that they maye anſwere, and giue coſſel to the college and the chapter in doubts that ſhalarise, and that they maye exequite forayne buſines. And we woulde this diſtribucion of offices ſo to be ordred amōg preiſtes, that yet all ſhoulde be fellowes of the Chap. and ſhould haue their place there, and ſaye theyr myndes.

In like maner let the diacons applie their office not onely in reading the Goſpel at the holie Euchariſtia, but alſo in taking charge of the poore, and diſtributinge to the poore after the pleaſure of the Chap. the thynges, that they which communicate at the Lordes table, ſhall offre vnto the Lorde.

Nether muſt the vicares be idle lette them be preſent in the Quiar, whan the tyme ſhall require let thē giue eare to the holie lectures and ſermons. and endeuour that the ſame be done religiouſly, and cōely, further let them ſerue the people of Chriſt vnto edificacion euery mā according to the gift that God hath geuē him in other miniſteries of the cleargy

As for thoſe which heretofore were boūd to ſaye priuate maſſes, we'wil haue thē to be preſēt at cōmune maſſes religiouſli, and that they

they al be parttakers of the sacrament toge-
ther wyth the rest, & that they liue godly and
honestely beside furth as it becometh men de-
dicated to holie thinges.

And bicause there be manie bicares, which
after this reformaciō shal haue no ministerie
in the cōgregacion beside holie lectures, and
sermōs, it semeth not an euil aduise vnto vs,
if some prebendes of bicares after their dis-
sease, whiche now haue them, be turned to o-
ther, and better vses by the counsel, and con-
sente of our dioceſanes.

And forasmuche as we se not, as we saide
before, that it lieth in our power, to forbidde
holie mariage to be vsed of anie man in the
Lord, we wil that the congregations be pro-
vided for, therein, that the children or wyues
of the ministers deteine not the ecclesiasticall
reuenues after the death of the ministers, but
that al thinges returne to the congregacion
furth wyth after the death of anie minister.
And that euerie minister faithfulli mainteine
those goodes, which he hath of the cōgrega-
cion, and diminish them in no parte, ether in
pelferinge, or in neglectinge, as the Canons,
and euerie mannes othe requireth.

After this sorte we wish that our principal
colege be renuid. Which wape and reforma-
ciō we desire that it maye also prœuaile in S.

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Cereous college. Nether do we go abonte to bring in anie chaũge in other colleges, thã that the Canons, and vicares of all colleges first confirme thẽ selues to the fourme prescribed in this boke in doctrine, celebration of masses, and other ceremonies, and that therfore they moderate and vse their holie lessõs, and sounges in temples after the maner declared before, & whiche we wil declare more largely hereafter. Secõdli that they prouide the parisches, and scholes, which thei haue incorporated, of mete ministers, and giue to the same liberally the necessaries of life, that they maie applie their ministeries to the true profite of the congregacion. Finally that in life, and maners they be an exemple vnto other of godlynes, and honestie, auoiding all spottes, and offences in their conuersacion, as muche as they maye by the Lordes helpe.

But because it is wel knowẽ that the greatest parte of possessiõs came to colleges thorowe the liberalite of princes, erles, & knightes, concerninge secondarie colleges we wyl seke these waies by the aduise, and assente of our men, that partli thei shalbe adiudged to the nobilite, so that none shalbe receiued in to them but gentlemen, partly they shalbe giuen to other honest men, vnder thys condicion that they proue their nobilite from their

grandefathers, and greate grādfathers, and thei which be of the honeſt kinred of citezins proue theſelues to be borne of lawful parentes, which were mē of honeſt cōdicion, & life.

As touchinge preſbiteral prebendes in other colleges, we wil that they be beſtowed vpon lectures of diuinite, holie ſermons, and miniſtracion of the ſcrauentes, and further more vpon lawiers and ſuch as giue counſel to the colleges in temporal matters. And as touching the procuration of holie ſermōs and inſtitucion, and maintenaunce of ſcholes we wil haue al theſe thynges ſo ordred, and kepte, as we haue preſcribed to our principal college, aſmuch as the commoditie and facul ties of euerie college wil ſuſteine,

And it is cōuenient that to thoſe principal miniſteries, where preſbiteral prebēdes wāte or ſuffice not, other prebendes be adiudged, and incorporated.

Thus we wil alſo haue the ſame waye obſerued, in vicares, & diacōs of other colleges which we haue ſet furth in our high college.

Veſſels of ſiluer, and golde, and other coſtlie veſſels and ornamentes of churches, and colleges thorough our dioceſe, we wil haue be put in an inuentorie, and to be kepte diligētly, and that none of thē be alienated from their congregations, and colleges, or chaun

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ned to another vse with out the lawful consent of vs, and oure prouincials. Wee haue obserued also that the time of vacance in many colleges is required longer, than it is conuenient, whereby the cõgregacions are long destitute of their ministeries, and the newe ministers are burthened to much. Therefore that we may moderate this thing according to equitie, we will that the tyme of wantinge new felowes be not prolonged more thã one yere. But as sone as euerie man hath lawefully obteyned a prebende, lete him enioye it after the first yere, without anie diminucion excepte therebe some lawful, and canonical impediment.

We haue obserued thys thynge also that residence of the first yere in manie colleges is required to preciseli, and scrupulusly, without anie necessarie, or profitable cause. By whych superstition manye fellowes are drawen from those ministeries of which a great deale more profite myght come both to the colleges, and also to the congregacions, than if they shoulde be present euerie howre. Wea and other incõmodites, and herteburninges are wounte to arise we will therefore that a remedie be laied to thys incommodite, and that the lawes of residence be so tempred, as Christian charite, and true edificacion of the

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congregacions shall require, and as the condicion & facultes of euerie college shal permit

Finally we haue marcked that those fellowes, that studie in vniuersites, be worse entreated, thā right woulde. It pleaseth vs therfore that hereafter hole prebendes be graunted to thē, whiche by the permission of theyr Chap, liue in vniuersites, and approued scholes, howe beit suche moderacion shalbe vsed herein, as shalbe agreable to euerie mannes age, witte, and studie. For seinge that al ecclesiastical prebendes were appointed for thys only purpose, that they, whiche are susteined thereby shoulde profitably serue the congregacions, and set forth their commodites, surely it is muche mor right, and more worshipful, and profitable both for the colleges, and also for the congregation to geue hole prebēdes to these young felowes which abide in scholes, and furnysh them selues with godly, and honest artes, wherwith they may afterward bring greater profite to the colledges and to the congregations, than that theis shuld spende in their colledges those goodyeres idly in foule ignorancie, and so rather burthen the colledges, than do theym anye good.

¶ Of the reformation of monasteries both of men and women.

We

Of the reformation.

We canne not hope that the olde and true Monckrie maye be restored agayne in thys tyme, as we haue no hope neither of restorynge of the oloe discipline of Canons, of that sorte as it was once, and as it is described of Sayncte Augustine in the booke of the maners of the congregacion. Wherefore we wyll be contente wyth that reformacion of the monasteries whyche yet remaine, that we maye hope shalbe obtained, and kepte.

Firste therefore we wyll, that all monasteries conforme theim selues to that waye whiche we haue described in this booke, and shall hereafter appointe more largelye, in doctrine, in administracion of sacramentes, and ceremonies, in repurgacion and moderacion of holie lessons, and songes. Secondlye that they se the parishes which they haue incorporated, the reuenues, and tythes wher of they enioye, to be prouided of ecclesiasticall and scholasticall ministeries, and of stipendes for theym, whiche muste exequite ministeries to the congregacions, in al pointes accordinge to that fourme which we prescribed before to colleges.

Thirdlye we will that they whiche in monasteries shall be founde meete to take

the charge of soule shalbe apointed therfit s, as also among the olde fathers clerckes, and pastours bee chosen frō the cōpanie of monkes. And now the greate necessite of the congregacion requireth the same. Fourthly concerning those which be vnfit to ministre, and haue not the gyfte, nor yet the wyll to lyue godly, and honestli in monasteries, we se not that it is lawful for vs to deteine thē in monasteries, to be certainely offensiue to them selues and to other. Wherefore asmuche as pertaineth vnto vs, we wyll not grudge to graunte to suche cloisterers, if they vnder whome they liue, wil permitte the same, that leauinge their monasteries, and monasticall bondage, they shall conueye them selues to the commune honest, and christiā life, and to liue in mariage, or wiueles, so that their purpose be godlie, and vnfained. To which kind of liuinge, it shall not displease vs, that they whiche haue nede be holpen of the monasteries, whiche they leaue.

Fiftly we will that they, whiche wil tarie in monasteries, shal liue godly, and without offence, and kepe the commen discipline of christen men, and be contente to receiue thinges necessarie for the bodie by the administracion of the monasterie, and not to waste the goodes of the monasteries in shameful

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riot. ffor monastaries oughte to serue to the cherishyng of honest and godly studies, and to bryng vp young men, which afterwarde may bryng certaine vtilitie to the cõgregatiõns. ffurther we wyll haue the nounber of these mẽ so moderated, that euery pere some what may remain to the monasteries, wher by some childzen may be holpẽ, which haue not wherwith thei mai be honestly brought vp, and be taught some craft to mayntayne thẽ selues therebp. And moreouer that yong folche of more age maye bee holpen, whiche though thei haue a craft, wherbi thei be able to get their owne liuyng, yet they haue not wherwyth to set vp their craft; or to fynd a commodious mariagẽ.

So it semeth good to vs also that monasteries of beggynge friers be wholy dedicated to godly learnyng. ffor it is euidẽt that thei were not made at the beginnynge that men should begge, or only read and sing in temples, or sai masses, but for this purpose chiefly, that in them, men should be brought vp, and framed vnto the congregations, whych myghte supply the negligence of pastours, and sustayne the holy ministerye of the cure of soules, which than began to were out of vse. Wherefore, we wyll prouyde, that they whiche in these monasteries shalbe founde

meete to ministre, shalbe deputed to the same in conuenient places.

And where as it is against christian simplicite, and the verie rules of the olde holi fathers prescribed vnto monckes, that cloisterers shoulde shewe furth themselues to be gased vpon, with such disgised, and so manifolde variyng garment, where as monckes apparel shoulde be base, and of smale price, not differinge muche in shape, and colour of the gramentes of other meane and base men it shal please vs that, they, whiche wil abyde in monasteries shall vse comen garmentes not much varyinge from other apparel of good men which yet shalbe homelie, and honest, and so ordred as it shalbe conuenient for euerie mans ministerie and condicion of life

And because it is right expedient for the congregacions that there be scholes, where in the youth maye be godly, and commodiously taught, and framed, we wyl do oure diligēce that wher opportunitie hereof shalbe, certaine monasteries with the aduise and assente of our prouincialles, shalbe tourned in to scholes, in which wee wyll studie to set learned and good scholemasters, asmuch as we maie and we will appointe some monasteries for the nobilite, and some for other honest men, that in thē their children maye be godly, and ho-

honestly brought vp, and be furnished with good lerninge and honest maners.

And because that folowinge the Lordes worde, we make it free to them, to whom it is not giuen to liue well, holy, and godly in monsteries to returne to the cõmune life of christen men, manie men feare sondrie daungers that maye come hereof. For some of the order of gentlemen, and other worshipfull men, because they haue manie children and can not sette furth al their daughters to mariag, feare lest it maye chaunce, thorough this libertie of forsakinge monasteries, that their daughters shal returne to them, and be burthenous vnto them, or at the lest shalbe allured to vnauised, and vnsemelye mariages, or seduced, to some other spotte of lyfe. For oure weakues is verie much in continuyng in good, and honest studies, and our old enemie Sathan layeth merualous waites a gainste al christian reformacion of thinges. Some feare also that greate, and pernicious contensions aboute inheritances wil come hereof, and an intolerable diminucion of patrimonies for thei are aferde, lest the women which shal forsake their nonries, wil require their portion of inheritaunce, and not ouely of that inheritaunce that shalbe deuided, but also of that, that is deuided already.

But as for vs, seing that in the whole reformation that we take in hand, we haue an hertie regard hereunto, and moste studiously referre al thynges to the same poynte, that we may augment al commodities vnto our men to the glory of God first spiritual, and secondly temporal, and not to intercepte, or diminishe any commoditie in any thyng, we wysh asmuch as we may possibly, to turne a way, and remoue both these thynges and al other, which men fear wyl happen, or which in dede wyl be paynful to some.

And therfore we exhort in the Lord moste ernestlye all virgins, clopsterers and other whych are nowe in Abbaies, that they take good hede that this so necessarye, and holesome worke of christian reformation be not made open in any part to the il speakyng of men nor hindred, nor defaced wyth anye abuse, or offence, seyng that very many stomblyng blockes, and lettes otherwyse happē to this worke, before it come to any purpose and be established, throughe so great wekenes of men, and so sharpe and continuall awaytes of Satan.

As for vs we must nedes folow the Lordes worde, and not to go before it, whyche word not onli enioyneth not to mā wiueles lyfe, nether by necessitie of commaundemēt nor

nor by commendation, or exaction of a bond or by the occasition of anye kynde of lyfe, or mynisterye: but also it byndeth, and moderateth the prayse of wyueles lyfe, and not of euery wyueles lyfe, but of that, which may cause a man to cleaue to God and godly actions more fastly, and with greate continuaunce. It moderateth the praise therof I say so studiously, and with so singuler a promise that as often as it bryngeth furth anye thing in the commendation of thys wyueles lyfe, and of the maner of seruyng God wythout Mariage, it addeth furthwyth somewhat, wherby it admonisheth that it is not geuen to euery body to serue God out of wedlock and that euery man ought to consider, what gift he hath receiued of the Lord, lest labourynge to higher thynges, he bee not able to stand in the lower, and lest whyle he folowyeth the higher vertue, he lese the lower, and laye a snare for himselfe. Thus the Lordes mouth, & the holy goost hath taught of wiueles lyfe. Math. xix. i. Cor. vij. i. Tim. v.

Seyng than that the Lord himselfe, and master of religion commẽdeth wiueles lyfe after this sort, and with this warines bothe by hymselfe, and by his Apostle, it cannot surely be lawful to vs his disciples, to laye a snare to men commended to oure charge,

that we should kepe thē in the grace of God ether by any renuyng of commaundementes, or exaction of vowes, whereby they perishe, and to thrust thē from that, that might be to them a better and a surer way (as it is to be iopned in Matrimony to them which burne, and to driue them to that, that is not good to theym, but daungerous. ffor as the Lorde wyll haue nothynge commaunded to manne in his name, but that, that certaynly pertayneth to his welth, so he wyll haue no vowe either to bee commended or required, whiche helpeth not to the same. ffor he came to saue that, that of mē had perished, and not to bryng them into ayne daunger of saluation. He came not to presse doune his, wyth the burthen of vnprofitable comaundementes, but to deliuer them. Wherfore we must stand herein, nether can it be lawful vnto vs to depart from the religion of our office, ether that we may turne away ayne temporal displeasures, or get cōmodities. ffor we must not do euyll, that good maye happen.

In the meane while, as all christen men so al cloisterers to, must no lesse religiously cōsidre the thinges, that the lorde so ernestly cōmaundeth, & requireth cōcerning the reuerēce & obediēce of parētes, kinsfolk, & such as in this lik ar made of the lord, our goueriers

Item

Item howe we shoulde not entre into mari-
age but in hym, that is to saye accordyng to
his worde and pleasure. Furthermore con-
cernynge the eschuinge of offences, and the
luste that we shoulde haue to approue oure
selues to all men vnto theyr wealth, and edi-
fication, in al our lyfe, and doinges. Item to
folowe, and to studie for all those thynges
that be acceptable, and of good reporte, and
laudable, and wynne greater worshyppe to
the Gospel.

Out of these commaundementes of the
Lorde we admonishe and exhort in the Lorde
and in his name, al virgines, cloisterers, and
al other men, what so euer they be, that they
wyl godly consider, and lay vp in theyr her-
tes al these commaundementes of the Lorde
that they trouble not them at any tyme with
vntymely mariages, to whom they owe all
honour, reuerence, and loue, and so dis wor-
shyppe the Gospel of Christe, and be offen-
siue to the cõgregation of God, and to other
mẽ, which offense by the healpe of God thei
might auoied. For if any aske of God with
true fayth, and cal for his spirite in the name
of his sonne oure Lorde Jesus Christ, he wyl
not denie his healpe to the performance of
those thynges, whiche he so muche cõmaun-
deth, and requireth. Whiche thynge we see

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daylp in so many holy maydens, and wydowes, whom he preserueth in right puritie of lyfe, wythout all foule superstition, and offence, while there chaunce to them no meete husbandes, to whom they myghte be maried. And there is no gyfte surely pertaynyng to the edifiyng, and adournynge of his congregation, but God wyl bountuously gyue it vs euen in this tyme, so that we do not dispice, nor caste away his liberalitie, but seeke and praye for the same godly. Wherefore God wyll gyue no lesse in thys tyme, virgines, and wydowes, and other holie men, whiche shall gelde them selues for the kingdome of heauen, then he dyd in the tyme of the holie fathers, if we shal godly require of hym these ornamentes of the congregation. And there be some surelye in thys tyme, to whome the gyfte of godlye wyueles lyfe hath chaunced from God, if onely they wyl vse the same in the true feare of God, and zeale of promotynge the Gospell. Therfore let al cloisterers wyth al diligence, and carefulnes beware, that they abuse not the libertie of Christe in any thynge, and make the good thynge, whiche they haue receyued of the Lorde, and the profession of the Gospell to be subiect to the yl speakyng of men. But that they loke aboute them religiously, trie

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and discerne, whither the Lorde hath called them, and doth cal thē, & not whither carnal curiositie and desire dryueth them, which yet the Lorde wyl giue them grace to ouercome if onely they wyl diligently pray for it, and labour studiously to thys poynte, and facion thys whole lyfe wyth godly care, that they maye approue them selues to all men, but chiefely to them amonge whom they liue by Goddes ordinaunce, that they maye please them I saye vnto theyr wealth, and edification, and seeke theyr owne in nothynge, but the thynges that profite other, as the Lorde requireth of all christen men by Paule.

To al these thynges we warne, and exhort cloisterers after that sort, and religion, that Paule dyd namely for the true profite of cloisterers, for that, that is comely to them and healpeth them hereunto, that they maye cleaue the better to the Lorde, and more nighly, and wyth lesse daunger of seperation. And not in any wyse after that sort, & superstition, that we shoulde laye a snare to anie man, that is to saye, that we shoulde gyue any occasion, to enterprise more thynges, and higher, then euerie mā hath receyued power of the Lorde, as we protested before. Wherfore as at other tymes so we euer adde also to thys ourr admonition, and exhortion the

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sentence of Paule, if they contepne not, lette them be maried. For it is better to be maried, then to burne, what so euer men agaynste the same haue willed, or commaunded, or require thorowe theyr authoritie, or fauour. For against that, that the Lorde pronounceth to be better, no mã mai bowe or cõmaund, or require, or perfourme by any meanes.

Wherefore we beseche, and exhorte in the Lorde the parẽtes, and kinsfolke of these persones, that in them, whom God hath committed to theyr charge, which were borne of them, and be ioined to thẽ by bloude, or some other diuine copulation, they wyll not preferre temporall cõmodites, and ornamentes before euerlastyng, and that they wyl rather consider thys thynge well, and religiously, that our whole wealth lyeth in the free, and holde inuocatiõ of Goddes mercie, thorowe our Lorde Jesus Christe. Which inuocation can not stande wyth an euyl conscience. But they whiche burne bicause they haue not the gyfte of geldyng themselues for the kyngdome of God, if they refuse the remedie of burnynge, that is to witte, holie wedlocke, they can verie scantly maintaine a good conscience. For who so whyle he maye, studieth not to embrace that, that God hath iudged better, he vndoubtedly dispiceth god, whose

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hollsome counsel he regardeth not. The Lordes worde standeth cleare and euident. It is better to be maried, then to burne. And it oughte to comforte godly parentes, whom God hath honoured, rather then burthened wyth a greate meanie of chyldren, that he hath promised, that all other thynges shalbe added vnto them, which seeke the kingdome of God, and the ryghteousnes thereof, thorowe his prouidence, whiche surely can neuer leaue his destitute of anie maner of true commodities. Lette them comforte them selues wyth thys, and suche other lyke promises of God. They whiche haue more chyldren, then that they cā thynke, that they may prouide meete mariages for them all, accordynge to the dignitie of theyr familie, lette them not doubte, if principally they seeke the kyngdome of God, and the ryghteousnes thereof, for theyr daughters, and sonnes permittynge vnto them holie mariage, where as they haue not receyued the gyfte to serue God wythout the same, let them not doubte I saye, but that God wyll surely blesse both their chyldren, & other so plentifully, that they shall haue plaine experience, that there is no thynge more profitable, that nothinge obteineth greater blessing of god for al necessities of life, thē faithfully, & simply to folowe his

worde

word, and wil. Furthermore how horrible a thing should it be to be heard, that christian, & noble me, or other wyse excellēt thorowe the singuler benifites of the Lorde, should be wyllyng ly for temporal ritches, and worldly glorie putte theyr chyldren in dannger of eternall damnation, and laye before them a snare of synne, whom they had begotte to God, to enioye eternall lyfe, and not to the diuyll to suffre euerlastyng damnation, and whom also they had consecrated to Christe, to keepe al the thinges that he cōmaunded. Wo be vnto them, sayeth the Lorde, by whō an occasion of stumblyng commeth.

And if we hereafter by the councell, and aduise of our prouinciall states, can healpe godly, and honeste men aswell noble, as other, whiche haue more chyldren, then they can, wel ioyne in matrimonie accordynge to theyr estate, that they maye couple all theyr chyldren whom the Lorde hath called to holy wedlocke, in mariages meete for them, we wyl omitte no faythfulnes, and diligence. In the meane whyle lette the parentes, and kinsfolke which haue the gouernāce of their yongers, labour to shewe suche loue, and faythfulnes to theyr chyldren, and kinsfolke in thys behalfe, whereby they maye declare, that they desire nothinge more, then the glo-

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rie of God to be sette forth in the wealth of
they frendes. So agayne lette ponge prisoners behaue them selues in suche sorte towardes they parentes and Elders, as men whiche next after the obedience of God, desire nothynge more then to ordre al they life to the acceptation, and worshypppe of they parentes, and kinsfolke, and to do and suffre al thynges, that God wyl haue them to do, and suffre, accordyng to they pleasure.

More then thys, neither we, nor other cã bryngе any remedie, agaynste the former inconuenience, whiche men feare wyll ensue of the remission of monastical bondes, I meane that virgines cloisterers returne out of they abbayes to they frendes and be burthenous vnto them, and also a dishonestie thorow vnadvised mariages, or some worse chaunge of lyfe that is. But that we maye ease they carefulnes, whiche are troubled wyth the other incommoditie, and feare leste their inheritaunces, and patrimonies shal be diminished, we beseche thẽ, and exhorte thẽ in the Lorde, that first they wyl wel consider that we christen men ought so to regarde temporal goodes, that we do not onely preferre them in no wyse before eternall goodes, but also that they be not an hinderaũce to the same in any poynte. Secondly lette them remem-

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ture that Goddes lawe, after whiche Abra-
ham, and other holie fathers lyued, grau-
teth vnto parentes, that they maye to distri-
bute theyr temporal goodes, amonge theyr
children, as they shall thynke moste profi-
table, and worshyppfull both for theyr fami-
lie, and also for the congregation of Christ.
For Abraham made Isaac his iuste heyre and
gaue to his other childre̅ though they were
lawfully begotte̅, only certain portiõs of his
goodes, ordered and distributed accordynge
to his pleasure. So Dauid made not his el-
dest sonne to be successour of his kyngdome
but hym whom he iudged to be moste meete
to administre the same. For the same reason
Moyses his lawe, whiche God him selfe
gaue, commaundeth that two partes of the
inheritage be gyuen to the eldest sonne.

Thys reason then being wel considered,
if the same thynge shall seeme good to our
dioceſanes, we wyll thus determine, concer-
nynge the enheritaunces of them, which shal
forsake Monasteries, namely that none of
them shall haue title to claime those enheri-
tances, whiche were distributed amonge the
other heyres, before that they came out of
theyr Abbayes. As for the enheritaunces,
which shal chaunce after that they haue lefte
their Abbaies, we wil take this order in the̅.

Of Monasteries.

If it be great hinderaunce to anie man, to admitte thē to ſpirituall poſſeſſions, which after ceſſion of inheritaunce, lefte their abbaies, becauſe that the perſone truſting in that ceſſion, and lokinge for agreater portion of inheritaunce, enterpriſed to marie or be ganne ſom other trade of life, ſo that he ſhould be greatli endammaged if ſuch ceſſion of inheritaſice ſhould be voide, and if they ſhoulde clame againe their portion, whiche had giuen vp the ſame, at their entringe into monaſteries, in ſuch a caſe we wil procure, that they whiche ſhalbe putte to ſuch hinderaunce, ſhalbe prouided for, and that they alſo which haue left their monaſteries, ſhalbe brought to chriſtiā equite, ſo that no body ſhall haue cauſe to cōplaine of wrōnge. Further it is conuenient that they which ſhalbe deliuered out of cloiſter bondage, ſhewe themſelues ſo thanckeful to God for his incomparable benifite of the pure doctrine of the goſpel reſtored vnto thē and of chriſtian libertie, that they ſhall ſone cōpte that ſufficient, that ſhalbe allotted vnto them how litel ſoeuer it be, only if they maie therewith ſerue God with a free, and ſafe cōſcience. But howe ſoeuer theſe thinges ſhall happen, and howe ſoeuer theſe controuerſies maie be prouided for, yet Chriſtiā men muſt remembre, that we praie for dailie breade af-

ter the ſanctificacio of goddes name and the cõminge of his kingdome, wherefore al careſulnes for temporal thinges muſt ſerue and gyue place to the ſanctificacion of goddes name, and to his kingdome.

Of free, and not monaſticall Colleges of virgines.

FIrſt we will that euerie college ſhalbe lefte in that cõdition, cõcerning dignite of birth, wherein it is nowe, I meane that ſuche colleges as were appointed to the daughters of Erles be lefte to them, and ſuche as were appointed to knightes daughters, be diſtributed to the ſame.

Secondly that abbaſſes, and other virgines in colleges conforme themſelues to this our reformacion in doctrine, adminiſtration of the ſacramentes, & other ceremonies, item in the maner of readinge and ſinginge in the temples, ſo that they reade, and ſing al thinges in a tounge which they vnderſtande.

It ſhal be the abbaſſes parte to bringe vp and reteine the other virgines in the feare of the Lorde, in holie moderacion of lyfe and in al honeſte, and therfore to ſtirre thẽ vp with diligẽt warning, and with the exẽple of their owne life, lette the other virgines ſhew thẽ ſelf

selues obedient to the abbasse, and other rulers in all godlines, sobrietie, & honest moderacio of meates, drinches, clothing, and other thinges, and doinges.

Of the ordre of sel bretherne And laie brethern.

SElle brethern in their profession are nexte to true monckrie, they live together, they haunte scholes, and labour with their hãdes. Wherefore we will maintein, and aide them for these purposes, requiring of them only that they purge, and moderate their ceremonies, lessons, and songes, accordinge to this our reformacion, and that they liue a blameles life, in the communion of the congregation where they dwell, and in the obediẽce of the cõmune pastours.

So likewise laie bretherne sustine them selues with their labours, minister to the sicke, and burie the dead. Wherefore we will also helpe them fatherly, and aide them in thys their holie kinde of life, as manie as wil faithfulli exequite these ministeries, & leade furth all their lyfe godly in the communion of the rest of the cõgregacion, and in the obedience of the commune pastours.

All these persones must be diligently exa-

mined bi the visiters of their ministeries, and of their other conuersation, and they muste leme of the same a certaine forme, and rule of theyr lyfe, and treade of lyuinge, and they must obserue the same faythfully.

The conclusion of the worcke.

IT hath semed good vnto vs to publisshe and set abrode amonge our men, al the premisses beynge thus deuised, deliberated and gathered together, accordyng to oure simplicite but yet faithfully, and with a true zeale of our Lorde Jesus Christe, as a plaine introductiō to a christiā reformaciō of ecclesiastical matters and therwyth almuch as the Lord shal permit, to satisfie the office, and cōmaundemēt, which we acknowlege to be enioyned vnto vs bi God our creator, and also by the decree of the cōuocaciō of Ratespone, which thinge moreouer our diocesanes haue required of vs, haue cōmitted the same vnto vs to set an order therein. Which thinges neuertheles we set furth to be receyued, and obserued of men committed to oure charge, none otherwise than as a beginninge of so holie, and necessarie a thinge vntil a generall reformacion of congregacions be made by the holie empire, by a fre, and christian counsell

sel, vniuersall or nacionall, or by the most redoubted emperour our most gracious Lord, with the princes electors, other princes, & cõmune estates of the holie empire gathered together in the holie Goste. Which that the Lord wil graunte to be appointed, and receiued with concorde of mindes for the settinge furth of hys glorie, and the promotinge of our helth, we ought cõtinually to desire, and praie of the same Lorde, and our God. And where as in the meane season we offer thys our deuise to our men we do it for none other cause than we haue declared. We labour to avoide the faute of inobedience chefely towardes God, whyche hath sondrie wayes prescribed vnto vs in hys lawe this charge, and thys worcke. Secondly also towardes our superiours, who inioyned the same thing vnto vs by the decre of the cõsel of Ratispõe

Furthermore we studie to eschue the crime of vnfaithfulnes towardes our subiectes, to whome requiring nowe the seconde time, a godli reformacion of ecclesiastical ministerie and giueing vs authorite to order the same, we promised this our diligẽce, which we also owe vnto thẽ, bi reason of our office of an Archbyshop. Therefore that we maye performe though not fully, yet somewhat the thing, that was enioined to vs by God, and

our sauiour, and by your superiors, and was required of oure men, and by vs promised vnto them, we bring furth these our deuises, and deliberate sentences, and deliuer them vnto our men, seking therewith to promote and maintayne, asmuche as the Lorde will vouchsafe to graunte, a godlie concorde, and holesome edificacion of al men, in doctrine, holie ceremonies, and discipline of Christe, and to preserue oure men, chefely in thys so daungerous a time, in whiche so many heresies and wicked opinions are daili more perniciously stirred vp aboute vs, from al false doctrine, and perdicion, which certainli followeth, wicked doctrine. But if the Lorde hereafter shall reuele his wil vnto vs more large ly, & shal giue vs more of hys grace, and spirite, we now kepe this liberte vnto vs, to enlarge, to shorten, to chaunge, to correcte to declare farther these our deuises, & inſtitutiõs howbeit none other wise thã after the worde of God, and as the Lorde shall graunt vs to perceyue, that the same is for hys glorie, and the edificacion of his people, whome he hath cõmitted vnto vs. We thought good to declare, and testifie these thinges to al christian men, which shal reade this boke vnto the glorie of God, and profite of his congregacion Whome almightie God, and our heauenlie

fa ther

The conclusion.

father, vouchsafe to illumine dayely more plentifully wyth his spirite and to bryng̃e them farther in to the knowledge of his wyl to giue, and encrease in them mightie strength to folowe the same in all poyntes, and at lẽgth to make them throughly blessed, through oure sauioure the Lord Jesus Christ to whō be praise, honoure, glory for euer and euer. Amen.

Finis.

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